

John Sutton Selcup

THE
WEARY TRAVELLER
HIS

Eternal Rest,

BEING

A DISCOURSE of that Blessed
Rest here, which leads to
endless Rest hereafter.

By *H. H. D. D.* Rector of *Snaylwell*,
and Canon of *Ely*.

Matt. 11. 29.

*Take my Yoke upon you, and learn of me, for I
am meek and lowly in heart, and ye shall find
Rest unto your Souls. There remains there-
fore a Rest to the People of God, Heb. 4. 9.*

L O N D O N :


Printed by *A. G.* and *J. P.* for *R. Clavell*,
at the *Peacock* in *St. Paul's Church-yard*. 1681.





TO THE
Right Reverend Father in God
And my ever honoured Lord,

PETER,
Lord Bishop of Ely.

MY LORD,
 ANY have laboured, and wearied themselves in a restless enquiry after a perpetual Motion, whose
A 3 thoughts

The Epistle

thoughts might have been employed to better purpose in finding out perpetual Rest: There is no Man living but would have Rest, all our labours, all endeavours tend that way: Your Lordships unwearied Active Motion, in the high place and calling, in which Divine Providence hath set Your Lordship, leads undoubtedly, in a direct line, to this desired Rest; and as all
na-

Dedicatory.

*natural Motions make more
hast, as they come nearer
their Center, so Your Lord-
ships more vigorous, and
cheerful moving in this holy
Function, makes us jealous,
lest Your Lordship should
make more hast to an Eter-
nal Rest in the Church Tri-
umphant, than stands with
the interest of the present
Church Militant, in which
Your Lordships Care and
Government, have been so
emi-*

The Epistle

eminent, and are still so necessary: To no other therefore could I more advisedly address these Meditations of Rest, than to the blessed hand of a Patron, whose indefatigable labours have so fairly entituled him, to all the promises of this most glorious and blessed Rest. Nor comes this under Your Lordships Protection without design, for having once taken Sanctuary there, and
past

Dedicatory.

past the dread it hath of
Your Lordships view, I
shall not need for ever af-
ter be sollicitous, what Eye
it may be exposed unto for
its censure. But if it be
asked why I (after so many
pious, devout, excelling
discourses of this nature)
should cast my Mite at last
into this Sacred Treasury;
the poor Widow in the Gos-
pel shall answer for me, who
at the same time when she
beheld

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*beheld the richer Offerings
of the wealthy, thrown
frankly in before her Eyes,
yet held she not her self
thereby excused: And that
this (though the meanest of
all oblations that have gone
before it) may yet contribute
something, towards the safe
conducting some drooping
Travellers, that are weary
and heavy laden, to their
long home, their last and
happy Eternal Rest, hath
been*

Dedicatory.

*been sincerely in the desires,
and shall for ever be in the
Prayers of,*

MY LORD,

Your Lordships most devoted
obedient Son, and most
obliged humble Servant,

HEN. HARRISON.

ERRATA

PAGE 25. Line 26. for *ἔτι ἔτι* read *ἔτι ἔτι* p. 45. l. 22. f. satisfied r. falsified. p. 77. l. 11. Comma at fees, and l. 13. the sense to go on without any new Paragraph. p. 87. l. 15. f. watchful r. wrathful. p. 114. l. 20. f. modesty r. in modesty. p. 143. l. 7. f. up r. it up. p. 144. l. 5. f. dwell r. duel. p. 152. l. 24. f. descend. r. descended. p. 153. l. 20. f. cease r. to cease. p. 180. l. 13. f. *ἡσυχία* r. *ἡσυχία*. p. 184. l. 25. f. easily r. easy. p. 213. l. 17. f. natural r. mutual. p. 218. l. 17. f. Wives r. Wives.

ADVERTISEMENT.

THE general Catalogue of Books, Printed in *England* since the Year 1666. And a Catalogue of School-books. As also, a Catalogue of Latin Books Printed in Foreign Parts and in *England* since the Year 1670.

Brutum Fulmen or the Bull of Pope Pius V. concerning the Damnation, Excommunication, and Deposition of *Q. Elizabeth*, as also the Absolution of her Subjects from their Oath of Allegiance, with a Peremptory Injunction, upon pain of an *Anathema*, never to obey any of her Laws or Commands, &c. Both Printed for R. Clavel, at the *Peacock* in St. Paul's Church-yard.

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THE
WEARY TRAVELLER
HIS
ETERNAL REST.

MAN goeth forth to his work,
and to his Labour, until the
Evening; saith the Royal
Prophet, *Psal. 104. 23.*

The day of his Life is spent in a painful and weary Travel, 'till the Evening come, 'till his declining Sun be fully set, and he fitted to lie down in Peace, and enjoy the happy Rest of a long ensuing night. But that Man, in this his day, might not disquiet himself in vain; that he might not bear the heat and burthen of the day, and yet miss of this Rest at night; the holy Apostle *St. Paul* writing to the *Hebrews* (and in them to all Christians) begins his fourth Chapter, with

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an Exhortation to Fear, lest a Promise being left them of entering into God's Rest, any of them should seem to come short of it. Wherein he layes down the Ground and Motive of Hope, plainly implied in the same words; *A promise being left them of entering into his Rest*; concluding the whole Chapter, with a most cogent endearing invitation, *to come boldly to the Throne of Grace, to obtain Mercy, and to find Grace to help in time of need*; That so he that went on his way weeping, and bearing forth good seed, might doubtless come again with joy, and bring his sheaves with him; That he that went sighing and groaning, under the weight and burthen of his heavy load, might have no cause to faint, or despond in the way, nor start aside through the sad affrightments of hopeless fear. Hope and Fear (well temper'd together) are the two preservatives of our Safety or Spiritual Life; they are that, which keep our Faith and Love,

Love, from despair on the one side,
and from presumption on the other;
from slothful security on this hand,
and tormenting distrustful anxiety
on the other. *Fear*, as the Rudder
of the Ship, diverts our Souls, in
their sailings to Heaven, the Haven
of their eternal Rest, from the Quick-
sands and Rocks that are in the way;
while *Hope*, as the Sails, filled with
the breathings of God's Spirit, his
faithful promises, carries us forward,
against the tide or stream of the
World, our earthly desires, and carnal
inclinations: Wherefore the wise
Apostle, here, as every where else,
throughout this, and his other Epi-
stles, seeks to temper and mix these
two, in the Souls of Christians:
And having exemplified the possi-
bility, both of attaining, and also of
losing God's Rest, in the ancient
Israelites, ch. 3. v. 7. to the end; now
repeats, and presseth the motives of
Fear and Hope, upon the *Hebrews*,
and in them on all Christians. *Let*

us therefore fear, lest a promise being left us of entering into his Rest, any of you should seem to come short of it. Were the promise of Rest unconditional and absolute unto some, and not at all propounded to others, with any feazibleness of attaining it, by a true possibility of performing its conditions; the former should have no reason to fear, nor the latter to hope: But the promise being conditional and general, excluding none from God's Rest, that will prepare themselves for it, by faith, hope, and love unfeigned; sincere impartial persevering obedience and patience; giving them full assurance of it, upon the evidence of their integrity in these things; inclusive of none, but such as entirely, humbly, thankfully, believe and accept it on these terms: They that as yet neglect these terms, or are in danger of falling away from their former diligence in observing them, had need to fear, lest they miss of it; and in that

his Eternal Rest.

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that fear, work out their own Salvation, give all diligence to make their calling and election sure ; which as it seems by *St. Peter*, is not so, unless by adding to Faith Courage, to Courage Knowledge, Godliness, Charity, Temperance, Patience, more and more. Having these promises, dearly beloved, saith *St. Paul*, 2 Cor. 7. 1. The promises of a most gracious reception, all the mercies of Heaven hereafter, with so much on Earth, as is for our good ; *I will receive you, and be your Father, and you shall be my Sons and Daughters*, saith the Lord Almighty. Having these promises, let us cleanse our selves from all pollution of Flesh and Spirit, perfecting Holiness in the fear of God. It seems then, that humble fear of offending God, and losing his promises, by not performing of their conditions (not coming out from among the wicked, or coming out, not cleansing our selves more and more, from all pollutions of Flesh and Spirit) is

not only the beginning of Wisdom, as you have it elsewhere, but perfective of Holiness, which is our only true Wisdom. Were all that profess the Name and Gospel of *Christ Jesus*, sincere professors; or were all that begin to be so, secured for ever from ceasing to be so, by turning back to disobedience and unbelief; Saint *Paul*, and *St. Peter*, would not thus both of them exhort to fear, *lest a promise being left them of entering into God's Rest, any of them should seem to miss or fall short of it.* But since it is so clear and manifest, that many professors in all Ages have been faithless, and hypocritical in their profession; and since it is so disputable at least, nay highly probable, both from Scripture, and from reason and experience, that many professors sincere at first, may prove backsliders, and fall away from their former righteousness, faith, and obedience; 'tis both the Duty and Wisdom of all to fear, lest any miss
of

of the promises, for want of performing sincerely and constantly the necessary conditions annexed to them. Scarce is there any part of Divinity more dangerously mistaken, corrupted, debauched, by the prejudices or interests, passions or lusts of several Men, made more instrumental, to flatter and cherish that sloth in good, or security in evil, for destruction of which they were made or propounded, than that of the promises of *Christ* and his Gospel. Some give them the inclosure, or monopoly, as I may so say, of our faith, while the precepts and threats, which have as much right to be believed as they, his Kingly and Prophetic Office, to which he was as particularly anointed, as to that of Priest, being too commonly set aside as unnecessary; nay, with some not only look'd upon as no part of the Gospel, but as dangerous to be obtruded for the object of Faith or Duty. Some

would perswade themselves and others, that the promises of *Christ* are particular and absolute, confin'd to some few, and to those howsoever they be qualified; when as the whole tenor and current of Christian Doctrin^e proclaims directly the quite contrary, that they are general and conditional; a Picture that looks every Man in the face, that comes into the room, but cannot be imagined to eye any Man else; unrestrained to all, provided they perform the condition, and an ^{ἑσθημεν ταμίᾳ} those diffusive rich Store-houses, sealed up against all, who do not perform it. Shall we therefore have the patience, the justice and piety, yea, the wisdom and faithfulness to our selves, to resist a while these strong prejudices, to rescue the sacred object of faith from such misprisions, to set up the promises of *Christ* henceforth in such a posture, as may have the safest and kindest influence; the
 pow-

powerfullest and most benign aspect on our Hearts and Lives, not to swell and puff up our phansies any longer, with an opinion that we are the special favourites of Heaven, to whom the promises of Rest are consign'd unconditionally, or without possibility of being forfeited; but to engage and oblige our Souls to that universal constant righteousness, holiness, obedience, as well as faith, which may really instate us in those promises, that may, like the Angel to St. Peter in Prison, awake us out of our sleep and dream, and shake off those gyves and manacles, which keep our feet from walking in the ways which God hath prescribed, and thereby even confine and fetter God himself, if I may so speak, from making good his promises effectually, to such indisposed unqualified persons. If we look on the lives of most Christians professing the Gospel, with great pretence at least of confidence, that they shall be partakers

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takers of God's Rest, that the promise thereof belongs to them, though they live as those that set up their Rest in the lusts of the flesh, those lusts of the Eye, that pride of life which is directly contrary to it, and the love of the Father; we have but too great reason to fear, that unless they repent and reform speedily and effectually, they will prove such as no Rest belongs to.

And if we look on the slothful negligence in good works, yea the wilful backsliding to wicked works, to false Doctrines, to lewd practises, which are to be found too visibly and frequently even in those, who once were sincere Believers, such as had for a time obeyed both in heart and life the Gospel of Christ, received his precepts into their practice, as well as promises into their Creed; we shall have too great reason to fear, that they also may fall away finally from those conditions, without the renewed perseve-
ring

ring performance of which, there is no rest of Gods to be had. Wherefore both in respect of the former faithless Professors, and of the latter backsliding Professors, let us fear, as the Apostle exhorts us, fear in wisdom towards our selves, and fear in charity towards others; fear and watch over our selves and one another, watch and pray, labour and strive, *lest a promise being left us of entering Gods rest, any of us seem to fall short of it*, for want of attending to its conditions, which is not onely an outward profession but a lively faith working by love, and that not onely begun or continued for a while, but persevering to the end. Despise not then the motive of Fear, lest you despise your own Souls. To fear any mortal visible enemy, any earthly temporal danger, in an holy righteous cause, is cowardise and servile baseness: to fear the labour of study and diligence, is sloth and idleness: but to fear God and his
righteous

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righteous threats, especially that of losing his rest, of incurring his endless intolerable displeasure, this is a wise and gracious fear; not only the beginning of Wisdom and Grace, but its safety and preservation, its watchful Monitor, Exciter, and Furtherer all along; for it makes us examine and prove our selves, whether we are as yet in the faith, well settled and grounded, such a faith as works by love and sincere obedience, not a groundless or fruitless credulity, persuasion, confidence of all being well, on a bare profession; and when we have found that we are sincere in faith, repentance, love, obedience, it awakes our care to continue so, by growing in grace, and persevering against whatever allurements or terrors, lest we fall from our own steadfastness, and hold not fast the ground of our confidence to the end. It works on our memory, and revives our humility for sins past; it works

works on our reason, and stirs up our care against sin for the future. The fear of missing or falling short of Gods rest, of incurring intolerable eternal trouble, anguish, and pain, restrains us from running on in the ways of destruction. In the restraint some hope of pardon shews it self; in this hope we see the mercy and love of God, and then at last perceive the horreur and ugliness of sin, not onely in its punishment, but in it self. This last hath more of love than fear in it, and the fear is now become filial; for a good Son will fear the anger of his Father so much the more, because he knows the greatness and sweetness of his love, and by that fear preserves and increases his filial obedience. Our Saviour commands his Apostles themselves, who sure were Sons, and had the Spirit of Adoption, to *fear him that can destroy both body and soul in hell fire*, that they might not fear, but choose to suffer all that
Man

Man could inflict on their bodies ; rather than hazard the loss of his favour ; for what's the fire of persecution to that of Gods wrath ? or the pains of a Rack for an hour or two , to the torments of hell for evermore ? The Fathers call this fear, *φιμὸν τὸ ἐπιθυμίας, ἡσυχασμὸς εἰς ἐυσέβειαν, ἢ φυλακτικὸν τὸ ἀγαθῶν*, the bridle of lusts or disorderly appetites, and not onely the entrance to Piety, but the Guardian of all Virtue.

St Jerom confesses he owed the strictness of his life to this fear ; and *St Ambrose* says, Love it self is upheld by it. Some would confine fear to Mount *Sinai*, as if Mount *Sion* did exclude it ; whereas the Apostle having compared the Law on the one, and the Gospel on the other, *Heb. 12. 18, 22.* adds presently *ver. 25.* See ye refuse not him that speaketh ; for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaks from heaven. And then concludes the

the whole Chapter with these words, *wherefore let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire.* I know that of *S^t Aug.* is true, *Brevis differentia legis & Evangelij, Timor & Amor.* But 'tis the fear of temporal punishment which is proper to the Law, wherewith, as also with hope of temporal promises, they were in that Nonage allured or terrified, first to outward, then to inward spiritual obedience. We should indeed for the great kindness and enamouring amiableness of our Redeemer and Redemption, be all on fire with thankful love; but we must consider not onely what's the height of our duty we owe to our Lord, but what's that which at first entrance into his School we can perform, and what afterwards through the remainders of corruption we still need, and what he will be pleased to accept. Thus to be frightened and
chased

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chased to happiness is an Argument indeed of our imperfection; but since our state is as yet imperfect, 'tis our Wisdom to use all such helps as our Lord allows of. And yet even in the state of innocency our first Parents needed this motive, and had not fell if they had used it: they fell with this thought, that they should not fall. They who in this lapsed imperfect estate, require such Christians onely as are made up of all love, do but *Votum accomodare, non Historiam, nec qualis est, sed qualis esse deberet describunt.* They tell us what their wish is, and our duty; but consider not the real History of what is, and what is likely to be effected. Thus Tully says of Cato, that *optimo animo & summâ fide utens, nocet, interdum Reipublica*, with an honest and good meaning he did sometimes much hurt to the Commonwealth, by imposing that strictness of Laws and Manners, which 'twas not able to reach or keep. *Tanquam in Platonis*
Re-

Republicâ non tanquam in face Romuli;
fitting his senterice rather to *Plato's*
phanſied *Utopian* Commonwealth,
than to the real ſtate of *Rome*. So I
may ſay of theſe Perfectioniſts, they
do not remember that they have to
do with Men, in whom ſome remain-
ders of the old Man will ſtill be
luſting againſt the Spirit; and thoſe
luſtings muſt be check'd, and chil'd
and ſuppreſt ſometimes, with this
fear of falling ſhort of God's Reſt,
and falling into intolerable Trou-
bles. And yet ſuppoſe they were
as *St. Paul*, and feared Sin more
than Hell, yet the height of ſome
Mens grace is no ground for a gene-
ral Doctrine; nor becauſe Love is
the beſt of all, therefore may Fear be
made unlawful; as if that were a
Sin, which God propounds to keep
us from Sin. Hell I am ſure is a part
of our Creed as well as Heaven, and
God hath propounded both a Tribu-
nal and a Mercy-ſeat, and if we
may ſerve God as *Moses* did, with

an eye of hope to the recompence of reward, why not with an eye of fear towards him, who though a Father, will judge every man according to his works. Our Saviour indeed, *Luke 12. 32.* bids his flock, how little soever, *not fear, because it is their Fathers pleasure to give them the kingdom*; but the fear he forbids, is the fear of distrustfulness in him, or his promises, or assistances; as if he would not or could not defend his obedient Children against the numerous Herd of the wicked; not the fear of incurring his holy and just displeasure, in case they should do what must displease him. We do not fear as the *Jews* did, present punishment to restrain us from that lust, which otherwise we love and would willingly follow. Our greatest motives of obedience are not from that spirit of bondage, which looks chiefly on temporal things, and thinks it self rejected for ever if chastised here, or tried with afflictions;

ons ; for the Gospel directs us to things invisible and eternal , much more clearly than the Law , and makes afflictions patiently endured , the sign of Gods favour rather than hatred ; nor is it contrary to the Spirit of Adoption , to fear offending him that adopted us , lest thereby he disinherit us. Though we are received into the family of Gods children , and must love God above all as our Father , love our Redeemer so much more than all Relations , than life it self and its dearest contentments , as to forsake and renounce them for ever , rather than him : Yet we are still exhorted and enjoined to pass the time of our sojourning here in fear , not to fear what Man , but God can do unto us. To love him as a Father , and fear to lose his love by offending him ; to love the Son , and kiss him with reverence lest he be angry ; to love the Holy Spirit of God , and fear to grieve , resist , and quench him ,

lest we turn his grace into wantonness, and make him withdraw his gracious presence, that would enable us in holiness and righteousness to serve him, without fear of any evil that can befall us so doing, or of any enemy that can hurt us; and yet to fear him whom we serve as our Lord and King. A good Son may fear to incur his Father's wrath by ceasing to be so, and yet cry *Abba* Father.

Tertullian interprets that of Saint *John*, *Perfect love casts out fear*, of *lazy fear*, that will not go on in the way of grace, for fear of a Lion in the way, some hazard, and difficulties likely to meet him; not the fear of Gods wrath possible to be incurred by sin and backsliding, but of temporal dangers and persecutions. If our love be perfect, though with the perfection of sincerity, that is, habitually prevailing over all other loves, 'twill cast out such fear, and make us lay down our lives for the
Bre-

Brethren, to glorifie God, and encourage others by the evidence of our faith, content to adventure any thing for Christs sake, even death it self; but sure not the displeasing of God, and the torments of Hell, that were too prodigal an alms, too wild a valour, directly contrary to the love as well as fear of God in Christ. Charity again casteth out all fear, but by degrees; as that increaseth, so fear abateth. If our Sanctification were as perfect for degrees, as universal for its parts; were our obedience like that of Angels, which cannot fail, we should need neither hope to encourage our love, nor fear to guard it; but while it is only in part, the best Christians in this state of imperfection, may have use of a Deaths Head, and make Gods threats as well as promises, subordinate means to concur with the principal; Buttresses to keep the Building from swerving, while the foundation of

Faith and Love keeps it from sinking: *Fides & spes tuta si cauta, secura si sollicita.* Tert. Fear makes our love reverent, our hope wary, our faith discreet. If the Sails be too full, they may endanger us as much as a Rock; for Fear as a Rudder guides and steers our Faith and Hope, between the gulph or sands of Despair; and the rock of Presumption or proud Security. Serve we the Lord then in love, but in fear too, and rejoyce unto him with trembling, as *David* speaks; fear him as Lord; love and rejoyce in him as Jesus; yea, and fear him as Jesus too; fear to offend so gracious a Saviour, to vilifie and hazard such precious Salvation, *sit timor innocentie Custos*, saith St. Cyp. *ut Deus qui in mentes nostras clementer influxit, in animi hospitio justa operatione teneatur.*

If God hath entered into our hearts through his Son by his Spirit, let us be glad and rejoyce in his
pre-

presence, for thankful joy is his entertainment; but let fear keep the door, that nothing enter that may displease so holy a presence.

— *Aliunt quidam*, saith Tert. *se salvo metu (vel fide) peccare*; some say, they can venture on sin without any prejudice to faith or fear; *sic ergo & ipsi (salvâ veniâ) detrudentur in Gehennam, dum salvo metu peccant*; so shall such who say and do so, be thrust into Hell, without any prejudice to God's mercy, or Christ's merit and intercession. Whether we consider the infinite eternal worth and weight of this Rest, the intolerable endless troubles of missing it, or the absolute necessity of hating and shunning all evil, of loving and following all duties and graces, in order to attaining the one, and escaping the other. Whether we look upon the weakness, inconstancy, treachery of the flesh within us; or upon the variety of temptations, alluring

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and terrifying us from the world without, set on by the Devil with all the vigilance of subtil malice; or on the shortness or uncertainty of the time wherein this Rest must be secured, or lost for ever. Whether we look on the love and infinite mercy of God, in offering, purchasing, inviting, drawing us to this Rest at such a price, by such powerful obliging variety of means or motives; or on the deceitfulness of mans heart, willing to think the conditions of it, fewer and easier than they are; and to satisfy it self in the hopes of it on an outward profession, a speculative faith, or a partial obedience. Or lastly, whether we consider the possibility of falling away through sloth or impatience, from the sincere repentance and faith, love and obedience, which was begun. All and every one of these call for an humble watchful fear, and godly jealousy over our selves, solicitous
cau-

cautions and diligence lest we fall short of it. Take heed then, of thinking this fear of missing it, either unnecessary, or unbeseeming Christian Professors or true Believers ; since many Professors are no true Believers, and they that are may cease to be so, unless they watch and pray assiduously, and work out their own salvation with fear and trembling. Look not upon it, as too slavish for Persons regenerate, and Children of light ; since sure it is that the Spirit of God, and the holy Apostles made choice of no Arguments, but such as were fit to be made use of by Christians ; and the motives of fear, are more than once the Arguments they chose, even to those who had been made partakers of Christ, and were of the House and Family of God ; such as had received the Kingdom that could not be moved. *Heb.* 12. 28. Who yet, are there exhorted *χαρι εχαρειν*, to have Grace, or

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or to hold it fast, by making an humble diligent use of that pretious Talent. Or if you will *χαρὶς ἔχειν*, to be thankful to God, the munificent donor of such a benefit, and this duty raised to the height, to the serving of God *εὐαρίτως*, whether that refer to the Persons, and signifie serving with cheerful alacrity; for fear and chearfulness are very consistent, the former the Guardian, the Conservator of the latter; Or whether it refer to God as we render it, serving him acceptably, with reverence and godly fear, you have still in this Apostle, the motives of fear annexed to this duty; for our God is a consuming fire. 'Twas wisdom then and sober piety in him that said, *He would not leave his part in Hell* (meaning the benefit he found in meditating on God's threats as well as promises) *for all the Goods of this world*; knowing how useful the flesh of the Viper was to cure its poison; the torments at-

attending upon sin, to check its temptations; the apprehension of a Fever or other distemper, annexed by consequence, to restrain from those pleasant forbidden fruits, which courted his Senses, and solicit his Phantasie; the deadly hook, to keep from venturing on the bait; the Sea, from the Syren.

Thus when the Apostle exhorts the *Hebrews* to fear, *Lest any of them should seem to fall short of this Rest:*

The word *seem*, signifies not only an outward appearance of the things, without a reality of the danger or misery forewarn'd of; but in *Let us take heed*, is also meant a real incurring the same, without taking heed to the counsel given; or it may be, the Apostle chose to speak so, to mitigate the sharpness of that which he spake of to the *Hebrews*, that he might not be thought to conclude them Apostates, but only to fear they may be so, unless they look'd in good time
warily

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warily to it. Such charitable Rhetoric we read him using *Heb. 6. 9.* *But beloved, we are persuaded better things of you, and things that (are near or) accompany Salvation, though we thus speak.* It may be also he saith *Seem*, to stir up their fear and caution the more, against such coldness, sloth, and inconstancy of mind, as began to appear among the *Hebrews*, which if not in time bewailed and rectified, might hazard the prize set before them, and fall to peremptory infidelity. Thus he is charitably suspicious of them, *and jealous over them with a godly jealousy*, as he speaks *2 Cor. 11. 2.* and gives withall to understand, that 'tis not enough for a wise and thankful Christian, to abhor and avoid utter Apostacies, and final missing of Gods Rest; but 'tis their safety, duty, and honour, to keep from the very approaches to it, and appearances of it; and not to give any occasions to others, to hear, or see,
or

or think that we are fallen, or falling away. *Abstain from all appearance of evil*, 1 *Thes.* 5. 22. lest while you indulge your selves to sloth, and give your selves over as far as you may with any hopes of attaining Heaven, to the pleasures and cares, or other concerns of this Life; you do not only seem to fall short, but do so indeed, and plainly appear to do so. And this is the last sence of the word *lest ye seem*, that is, appear and give too great undeniable evidence, that you are of those that apostatize, and fall short of Gods Rest.

So when it is said, *v. 2. The Gospel was preach'd as well to us as unto them*, it does not imply that the Gospel was preach'd as clearly and fully to them as unto us; but that it was preach'd sufficiently to them, in such a manner, and measure revealed, as was most suitable to those times, by types and Prophecies, spiritual and eternal things,
under

under the veil of external and visible temporal things ; yet so that the light shone through the veil on all their hearts , who were attentive to the drift and true aim , the grounds and reasons of them , and to the Prophecies that went before and along with them , to make them the clearer understood. The Apostle by saying *As well to us* , speaks by a *μεῖωνος*, or intimation, of so well at least , and much better ; for to us the Gospel is preach'd , without intervention of Types and Prophecies, in its clear, full, actual exhibition , unveiling those Types, fulfilling those Prophecies, revealing the whole Mystery of Godliness, and Counsel of God much plainer , dispensing the Light and Grace of Gods Spirit more generally and plentifully : So that the Argument runs thus ; If they that had Gods Rest promised to them more obscurely, and in a lower degree and measure , yet fell short of it for
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want of being sound, and constant in Faith and Obedience; how much more shall they do so, who having the Gospel preach'd unto them in its clearest fullest degree of light and power, yet do not receive, believe, and obey it, with faithful sincerity and perseverance?

Now by faith, for want of which the Word preach'd did not profit them, is meant such a firm well-grounded persuasion of Gods unchangeable allsufficient Wisdom and Truth, as to adhere and cleave thereto, against whatever appearing difficulties or temptations. For the ancient *Israelites*, they had most of them once believed God and *Moses*, when they slew the Passover, and sprinkled their Doors with the blood thereof, went out of *Egypt*, though *Pharaoh* was ready to pursue them, and went through the Red Sea into the Wilderness towards *Canaan*, following the conduct of the Cloud and Pillar of Fire;

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Fire; but when there arose any new difficulty or temptation, *Moses* his absence for 40 days, want of Water, Bread for a while, nay want of Flesh, the Allurements of Women, though Heathenish Idolaters, the news of Gyants and high Walls, they strangely forget the former evidences of Gods Faithfulness, Power, Goodness, and Truth; question and tempt him, repine and murmur, and turn back in their hearts to *Egypt*.

Wherefore 'twas want of consideration, and serious attentive frequent minding what they had formerly known and believed, which continually exposed them to fall away to unbelief and disobedience: Such are the grounds and motives of Faith propounded in Scripture, that they who attend impartially and seriously, cannot with any true reason, deny their assent and approbation of that Doctrine, which they prove and seal

and blind the heart, that final impenitency ; and infidelity is the issue in too too many. Let no man then deceive himself with presumptuous Hopes, of entering Gods Rest, on bare profession of his Gospel (for that may be counterfeit ; and void of any well grounded faith ; sure to fail in time of Trial.)

Thus we see the word and means of grace, though never so wisely and powerfully dispenced, may prove very generally ineffectual ; for want of being mixt with faith in the partakers : And that they who enjoy the means of grace, and yet are not wrought upon by them, to faith and obedience, sincere, and durable, their call and profession, of being the People of God, does them not onely no good ; but hastens and aggravates their condemnation ; is it not time then for those who live in the light of the Gospel (as never I think any Nation did, for Hundreds of Years,

if this hath not) to look to their hearts and lives impartially ; and thence discover what grounds and stability of faith ; there is in the one, what fruits and good effects in the other ; and if they find themselves at a loss, to take the blame intirely and wholly to themselves , not to the want of means and motives , Pastors or Teachers , skillful and faithful , but to the want of their own attention and consideration ; their taking up their profession of Christianity on no better or surer grounds ; than that which a Pagan, or Mahometan relies on , for their wicked errors. Or if they have taken it up on better , and know what , and why , they believe ; then they are clearlier convinced , and condemned by their own conscience for not persevering , and increasing that faith by living sincerely according to it , but contradicting their very faith , as well as profession , untill the custom of
sin

sin hath darkned, if not extinguisht their former evidences ; is it not high time then for any that finde it thus with them , to cast away all longer delays of self abhorrence and repentance , to return to God and their own hearts with shame and grief for their former backslidings, and for ever, from henceforth to be the more humble for what is past, watchful and zealous for the future in reviewing their faith, and living by it in Holiness and Righteousness, Purity and Peaceableness , Obedience and Patience , lest that faith which hath been deadned, and contradicted so long and often ; turn to a total and final apostacy in the end.

There's nothing more clear in Holy Scripture than that they whom God vouchsafes to call by his loudest voice ; and powerfulllest means , to Repentance and Faith , and Obedience ; are rendred thereby so much the more hainously

guilty of willful ingratitude, unbelief, and disobedience, and therefore liable to so much the sorer Condemnation; unless they repent, believe, and obey according to that light and grace which was afforded them: *You have I known of all Nations, therefore you will I punish the sooner and more severely.*

This is the condemnation, that light is come into the World, and ye have loved darkness rather than light. Woe unto thee Corazin, woe unto thee Bethsaida, for if the mighty works, &c. they had repented long ago in sackcloth and ashes. How shall we of all others escape, if we neglect so great salvation.

It is indeed a great favour and mercy of God to send us his Gospel, to prevent us with all the means of grace, but favours and mercies abused and perverted; increase the guilt of those that receive them, but would not use them to God's glory and their own Salvation: And yet what more common and
general

general for Men and Women of all sorts, to suppose themselves safe enough, and entituled sufficiently to God's Rest, because they are of the visible Church, professing that Truth which should purify and sanctify them, but doth not, because it is not aright considered and laid to heart, in its grounds and reasons, terms, and conditions, as well as its promises.

The greatest part of the *Jews* you see, though brought out of *Egypt* with many Miracles, made the peculiar People of God, the lively Oracles committed to them, and what not that could be desired to make them holy or happy, yet for want of considering and believing the word of God, forfeited and lost their Title to *Canaan*. And the greatest part I fear of Christians; yea of the purest professors of Christianity, will forfeit and lose their Title to Heaven; unless they consider, believe, and obey the

Gospel of Christ more sincerely, impartially, constantly than hitherto they seem to have done. And if they miss of Gods Rest, for want of considering and performing its conditions, their anguish and pain will be so much the heavier to all eternity: They that have the Oracles of God, the word and Sacraments; Pastors and Teachers granted to them, and yet are never the better, and holier, are so much worse; because they disgrace, and bring a reproach on the greatest and weightiest Truth in the World, as if it had no evidence or power in it. The *Israelites* once were like *Gideons* Fleece, full of heavenly Dew in a drought; endued with those high and happy priviledges, of which we read *Rom. 2. 3.* and *Rom. 9. 4.* But yet because they lived not answerably to their vocation, but made their privileges occasions of Pride, and vain presumption of Gods favour; till at last they re-
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jected their very *Messias*, of whom they boasted as their peculiar, they are at this day like the Mountains of *Gilboa* barren and dry, while the Dew of Heaven hath fallen abundantly upon the Nations. The favours shewn to the Christian Church are greater than theirs, because the Truth is clearer revealed, the means of grace more powerfull and less burthenfom. But yet these favours, if trusted to, and yet neglected; will prove aggravations of God's displeasure. To be surrounded with such helps of God from above, of Men below; ready to further us towards Heaven, of precepts to guide, promises to encourage us, and yet to fall short of Gods Rest, is a double and treble shame and sorrow: Wherefore if not in gratitude to God, for all his mercies, yet for fear lest these mercies prove by our own willful neglect and contempt of them, the aggravations of our misery, let us
while

while it is called to day ; excite our selves , and exhort one another to repentance and faith , holiness , and righteousness , obedience and patience , against whatever temptations arise . We have a promise infallibly sure , incomparably precious , of entering Gods Rest , his word to quicken us ; his Sacraments to confirm us ; his Grace to prevent assist and follow us ; If we hearken to his word , and resist not his grace , neither Prophane nor Idolize his Sacraments , but receive them with faith and reverence ; as they were instituted in love : If we hear the Church , and watch over our selves and one another , Sin shall have no dominion over us , we shall be built up from one degree of faith and holiness to another , until we enter Gods Rest ; without any fear or possibility of falling from it : But if we neglect the conditions of it , and trust to the promise as if it were absolute ; to the means of
grace ,

grace, as if they were even grace it self; our sloth and confidence will end in despair; and find for ever so much the greater trouble and anguish; for having missed of God's Rest, offered unto us on such conditions. Let us awake then, and excite our selves and one another; by all the arguments of hope and fear, love and gratitude, that so God may have the honour of all his favours bestowed upon us, and we the everlasting comfort, of being thankful, and hearing that beatifical voice: *Well done good and faithful Servant; enter thy Masters Joy and Rest.*

Now this Rest of Gods, is not the Rest of the *Sabboth* or *Canaan* in this life, but that eternal Rest with God in Heaven, implied indeed and preparation made for it by the *Sabboth*; Typified by *Canaan*, begun here by believers to be enjoy'd in its first fruits, through faith and hope, but not to be had in its full harvest;

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harvest ; its perfect peace and joy in God, till we come to Heaven : We which have believed, saith Saint *Paul*, do enter into Rest, that is, shall if we persevere in faith and holiness, enter into it perfectly ; without possibility of forfeiting or losing it ; do enter into it now by faith and hope in God's promises ; by love and obedience of his precepts, which gives us a real Title to it ; yea a true, though initial imperfect defeasible admission into it, by that Rest from the guilt of Sin, which faith and the merits and intercession of Christ *Jesus*, receives and imbraces with peace and joy, by that Rest from the power, disorder and tyranny of Sin, which faith procuring Gods Spirit, and looking upon the certainty and weight of his promises and threats, the beauty and excellency of his precepts, together with the great obligation of God's mercy in sending his Son to die for our sins, and

and rise again for our justification, effects and enjoys. Thus believers, if such believers as rely on the promises of God's Rest, with faithful resolutions and endeavours to perform its conditions; do enter into it initially; and shall enter into it eternally. But how proves the Apostle this? the proof of it is in these words. *He said I have sworn in my wrath that they shall not enter my Rest, who shew themselves obstinately unbelieving and disobedient:* The Argument is taken *à contrario*, from the nature of contrary things; If infidelity and disobedience, be that alone which excludes from the promise of God's Rest; then faith and obedience, or such a faith as produceth obedience, is that which entitles us to enter into it, for God's promise cannot be satisfied; nor wholly nor utterly disappointed, or made to become of none effect: And therefore though they who would not believe it; nor keep its
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conditions, fell short of it, yet they who believe and perform its conditions must enter into it: Yea his very wrath and oath against the one for their unbelief and disobedience; implies and inferrs his complacency, and love towards the other, his undefeasible decree and oath, that they persevering in faith and obedience shall enter, and fully enjoy his Rest; And this Rest, was not the Rest of *Canaan*: For if *Joshua* or *Jesus*, the Son of *Nun*, had given them Rest, then would not *David* afterwards have spoken of another Rest; from whence the Apostle inferrs, what he began with; *there Remains therefore a Rest to the People of God*; another manner of Rest than that of *Canaan*; eternal and perfect with God in Heaven, to which the true *Joshua* or *Jesus* the Son of God; must give us entrance by faith in him; of whom *Joshua* the Son of *Nun*, was but an imperfect
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transitory Type, as that Rest of *Canaan*, and of the *Sabboth*, was of the perfect eternal Rest; which still remains for Gods People (the whole Church of true persevering obedient believers.) From what the Apostle hath said we may make this observation: That Man hath no true and perfect Rest in ought but God: His Rest is Mans Rest, because he is the Rest and happiness of Man; the ultimate compleate satisfactory object of reasonable creatures; To Rest in any thing but in him, as our happiness, without dependance on him as the Author, and reference to him as the end thereof, is sinful vanity and vexation, sure to end in eternal trouble without repentance.

Canaan it self was not to be the final Rest and happiness of the *Israelites*, nor must any thing in this World, any thing less than God be ours: What God hath said to the *Jews* of old ----- he much more clearly hath said and proved
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to us Christians : *Arise and depart, for this is not your Resting place.* The Heavenly Rest and eternal life of seeing God, as he is, was but obscurely and imperfectly revealed to them; who lived before or under the law till Christ came, in whom the promise of it was made, when man had lost all hope of it. It was till then, wrapt up as it were in the seed and bloome of Types and Prophecies; implied and intimated in the *Sabboth*, and *Canaan*, and Temporal blessings, attending Piety in this life rather than manifested, and brought to light in its clearest evidences and strongest assurances; as now our Lord *Jesus* hath done; who hath brought life and immortality to light through the Gospel, and therefore if they were obliged only in God through Christ *Jesus*, to place their happiness in nothing below, but to look on him through the vaile of Types, and Temporal blessings; how much more are we
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obliged ; as well as enabled , to do so , to whom Christ hath been exhibited with all the fulness of Truth and grace , revealing the whole counsel of God , our Rest in him , and the way to attain it , without obscurity and beyond dispute ? If *David* foresaw and foretold this Rest to be remaining ; when he not only enjoy'd *Canaan* , and its blessings , as the other *Israelites* did ; but the very height thereof ; as a prosperous King ; If he could say , *Deliver me O Lord from the Men of this World , whose portion is in this life ; I am a stranger and sojourner here as all my Fathers were ;* How much more are we obliged to think and say so , who have not such Types and Temporal blessings to vaile the Object of our Rest , and interrupt our sight of it , to whom the Son and Lord of *David* , hath been exhibited , exemplifying and teaching us , our only Rest to be in God the Father , through him the Son , by his
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holy Spirit, dying to purchase an entrance to it, rising and ascending and sitting down in a Glorious Rest at Gods Right Hand to assure us of it. It is no less than the sin of Idolatry to place our Rest, confidence or happiness, in pleasures or honours, possessions or riches, or any thing else that this World can gratifie us with; it is the bitter spring or Root of all sins; It contradicts the design of God, in giving us any Temporal blessings; he gave them to help us unto him, that reflecting upon him as their Author and end, we might be perswaded to love him incomparably above all; if we fall in love with them, instead of raising our love to him, we quite pervert the intent of his favours, and turn them into hinderances, to his dishonour and our own ruine. He gave them to comfort us in our journey; and shall we so mistake his meaning, as to set up our dwelling in the Inn, and
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Travaile no farther towards our Country but forget the giver, because of that gift which was sent us on purpose, to mind us of him? This were to bring that curse on our selves which the Prophet foretold, rather than prayed, might fall on Gods enemies; Let their Table be made a snare, and that which should have been for their wealth, be an occasion of falling to them. This were indeed to provoke God, either to withdraw those favours, which thus he sees rested in, instead of him, or else to embitter and curse them from yeilding any content; and if he should suffer us still to rest in them to his dishonour, 'twould prove the greatest, surest curse of all others, to live and die in this false deceitful transitory Rest, which leads to, and ends in eternal trouble, and sorrow of body and soul. That which is Mans true Rest, must be able to give him full and perpetual satisfaction; But

all things below do neither fatisfie us, while we have them, nor can continue with us longer, to yield us that Rest or Pleasure which we fancy. We spend much time and care to get them, and when we have gotten them, as we think, they die in the mid't of our embraces, and leave little or nothing behind them, but shame and loathing: *Tædet adeptos, quod adepturos torſit*, we pine for them as *Ammon* for *Thamar*, and then repine at our selves and them, that we were such fools as to seek our Rest, where 'twas not: Therefore all carnal worldly Persons, whether the sensual or voluptuous, the covetous, or ambitious, are fain to wander from one pursuit and design to another; till having run the whole circle, they are weary and giddy, perplexed and tired, and cry out, *Vanity of vanities, all is vanity and vexation, no Rest to be had below, and how shall we hope for that above, who*
never

never fought till 'twas too late: *Ahabs* Kingdom seem'd as nothing, unless he might have *Naboths* Vineyard; and having obtained it by Perjury and Murther, it pressed him to death and Hell. *Alexander* had no Rest, till he Conquered, he thought, one World, and then had as little, or rather less, suspecting and killing his nearest Friends, untill he drank himself to Death and found that Poison in Intemperance, which he feared to find from his Cup-bearer. Let's consult our own experience, and hearts, hath any of us who have run through several States of life, with Hopes of Rest, when this or that were attained, found the Rest which we hoped for, and not, either quite miss'd what we sought, or miss'd of that Rest, and satisfaction which we sought and hoped to have found? Or if any of us have been so happy, and yet so miserable, so happy as to obtain our desires; and yet so miserable as to desire no


more, no Rest in Heaven, no Peace and Joy of life eternal with God; can any of us without stupifying our very Reason, common sense, as well as faith, take Rest in that which we know we must leave e're many years, and which for ought we know may leave us e're many days? Thus we see what an hainous sin; indeed the Spring of all sins is, to seek or desire to Rest in ought but God, and withall, what a folly and madness it is against our selves, as well as a sin against God: And yet how guilty of this ingratitude and this folly are most Christians, if we reckon them so, who carry the name and profession of Christianity? If God send Men health and wealth, peace and plenty, possessions and honours; how ready are they to set up their Rest on this side *Jordan*? whereas all this was given them to raise their gratitude, towards its Donor, and make them thereby long after him, that they might

might at length Rest in him : But if God send them afflictions and troubles , to wean them and drive them from this their folly ; they are troubled and grieved as if they had lost their God and Saviour in losing that which they had not lost , if they would but have used it moderately and thankfully , as coming from God , and leading to him. But woe, and restless trouble, and anguish for ever more, must, and will be their portion ; whom neither prosperity can invite, nor adversity drive to Rest in God : Secondly, They who believe with such a Faith in Christ *Jesus* as works by Love, the Love of God above all, as their perfect eternal Rest and happiness, their All-sufficient shield here, and exceeding great reward hereafter, they alone do enter God's Rest ; Here by Faith Hope and Love, hereafter by full immediate, inseparable sight and fruition : Here they enter God's

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Rest *inchoitive*, by having a Title to it, as adopted Sons and Heirs of God through Christ *J. ſus*, by having a true, though imperfect prospect or foresight of it, through Faith in Gods word and the merits of Christ. Now this is a blessed Rest to the Soul, compared with that miserable toile and drudgery, fears and troubles, which all unbelieving and disobedient wicked Persons lie under, how prosperous soever their outward condition in this World seems. The Rest of a Traveller, is far short of one that is come to his Country and Home, and yet it is a true Rest, compared with one that wanders through deserts, boggs and precipices into ruine.

 He that now knows he is in the right way to his final Rest, his Fathers House, where he shall be sure of a glorious inheritance, and satisfactory eternal peace and joy, that through the way he goes also, he shall be directed in all turnings, protected from

from all dangers, refreshed and relieved at every Stage; with competent food and comfortable Rest; this Mans heart is calm and quiet from those anxieties, which the other suffers; and though he must look to his way as he goes, be thrifty and temperate in his Inn; and Travel forward with watchful diligence, and painful industry, yet his labours and cares have the Rest of Hope, and chearful expectance; and as he draws nearer his Country and home, so his Rest and joy increaseth. *

This is the Rest of holy Travellers towards Heaven, their Country, their God and Father: To which Christ, *Matt. 11. 28.* Invites the weary and heavy laden, and into which, when they come unto him, they enter by Faith; if such a Faith as takes up his Yoke, and wears his burthen with meekness, and lowliness, as easy and gracious. Faith laies hold on the merits of

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of Christ, and rests on him that takes away the sins of the World; by the propitiation of his obedience, for Pardon and Peace, as knowing nothing else can procure it but that. That most certainly and fully shall procure it for all that come unto God by him, for mercy and grace. God was in Christ, saith *St. Paul*, *2 Cor. 5. 19, 21.* Reconciling the World unto himself, not imputing their Trespases to them; for he hath made him to be sin for us, who knew no sin; that we might be made the Righteousness of God in him. He might have declared his mercy to us some other way, but this was the only best way to declare his Righteousness as well as Mercy, that he might be just as well as gracious, in justifying the sinner, and punishing the sin. Therefore being justified by Faith, we enter into Gods Rest, having Peace with God through Christ *Jesus*, saith *St. Paul*. He that relies his
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weary Soul on this Rock and sure foundation, shall never be ashamed of his Hope, if he rely with such a Faith and Hope on it; as accepts of the Yoke, as well as the Rest; but shall by degrees, as he grows in Holiness and Righteousness, find the Rest of his Soul increased and assured unto him more and more, till he attain that *πνευματικη*, that fulness of Peace and Joy in believing, which *St. Paul* expresseth, *Rom. 8. 38*. Who shall lay any thing to the charge of Gods elect, 'tis God that justifieth, who is he that condemneth? 'Tis Christ that died, or rather is risen again to God's right hand, and there makes intercession for us. As for afflictions that often may and do follow this Rest of Faith for justification; *St. Paul* shews in the next words that they rather confirm and ratifie the pardon, than question or lessen it; through that experience of Gods wise and faithful love, in making

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making all things work together for good; to those that love him above all: Who shall seperate us from the love of God in Christ? shall Tribulation or Distress, Persecution or Nakedness; Famine or Sword? in all these we are more than Conquerors through him that loved us. If weak Christians coming to Christ with faithful desires; and resolutions to weare his Yoke, and bear his Burthen, meekly and humbly, find not this Rest of justification, with such a degree of Peace and Joy, as *St. Paul* expresseth, 'tis not because Christ giveth them not what he promiseth; but because he giveth it them gradually, according as they are able and fit, by their Faith to receive it; for he saith to every Soul now, as to them in *St. Matt. 9. 24.* Be it unto you, according to your Faith, if your Faith be strong and lively; both in believing my promise and merit, and in undertaking that Yoke of Obe-

his Yoke ; though they find not as yet that Rest and Peace which their Souls desire ; pray and stay for.

Blessed is he that stayeth and waiteth with humble Prayer Gods leisure ; since he hath promised who cannot fail , that he will not break the bruised Reed , but give in time the Garment of joy , for the Spirit of heaviness : and *Isai. 57. 15, 16. I will dwell with the contrite humble Spirit to requite it , for I will not contend for ever , neither will I be always wrath , lest the Spirit should fail before me , and the Souls which I have made.* Thus you have seen the first Rest which true believers enter into even here in this life , the Rest of Pardon , and Justification upon their Repentance and Faith in Christ. The second , is a Rest from the Tyrannous reign of sin , by those Motives of Hope and Fear , Love and Gratitude , which faith propoundeth from Christs

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Gospel and the Spirit of grace; holiness and comfort, which faith procureth by earnest Prayer. Now this is so necessarily joyned with the other, the Rest of Pardon, that 'tis its ordinary standing evidence, and the means to obtain it more and more. For we may not come to Christ for Pardon, to give us the Rest of justification from sins guilt, and condemning power, by his Blood, unless we so value that pardon and its price, as sincerely to hate, and be heartily willing to forsake that sin, which the wisdom and holy justice of God could not, or would not remit or forgive, but at such a price as his own eternal infinite Sons humiliation to, and in that humane nature which had offended. We must feel as well the burthen of sins loathsome filth and hateful disorder, as well as that of its guilt and punishment, before we are those weary and laden, those poor and humble

humble ones in Spirit, who have a Title to rely on Christ for Rest from both; but to those who so come unto him, our gracious Lord never denies what he invites to, Rest from the slavish service of sin, as well as from its intolerable guilt and condemnation: His blood and Spirit are never sever'd; where-ever the one is actually imputed to justification, the other is always imparted also to sanctification, and therefore St. Paul joyns them together, 1 Cor. 6. 11. *Such were some of you, but ye are washt, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God: And Rom. 8. 2. 9. The Law of the Spirit of life in Christ Jesus, hath set me free from the Law of sin and death. But if any Man have not the Spirit of Christ, he is as yet none of his, though he may be his by repentance and faith.*

And indeed this Rest from sins dominion, you will easily see to be a necessary, and great part of the Souls happiness in this life, if you will but consider the burthensome drudgery, that wicked Men lie under until they obtain it, and enter into it by such a faith in Christ Jesus, as works by obedience. For every person living in any course of impiety, unrighteousness, intemperance, is a self-accusing, self-condemning, divided creature, a terror and shame unto himself.

He cannot choose but wish and desire eternal Rest, yet is customarily drawn by his lusts and passions, to do that which certainly leads to eternal anxiety and tribulation. His reason invites him to that good which is Spiritual, immortal, infinite, and therefore a satisfactory Rest to his Soul; to the only God who made him at first, and who alone can make him happy. But his lust and passions draw

draw him away to that which is earthly, sensual, devilish. Not only finite and fading, and so disappointing him, but filthy and base, and so distracting and vexing his Soul with foul disorder and guilty shame. His Spirits and conscience often tells him, that he ought to maintain an humble holy communion with God, by Faith and Hope and Love, Prayers and Praises; that so he may be prepared to see him in that immediate clear revelation of his glory; but his lusts and passions, so burthen and oppress him, that he cannot lift up his heart to God, nor draw near his holy presence with any delight, but studies to shun him, and live without the remembrance of his goodness and mercies; that he may forget his power and justice. To behold the Creator in the Creature, and love the giver in his gifts, to contemplate his power wisdom and goodness, shining in

his word and works; to be thankful for his past benefits, rejoicing in his present favour, and panting after his blessed presence to all eternity; to fit himself for that presence, by purifying himself, as he is pure; by being righteous holy and merciful, as he is; to govern himself and those that are under him, in such order as God prescribes; this is the Rest as well as the Labour of rational Souls in this life, a pleasure and honour as well as a taske. But sin is such a burthenous Tyrant and oppressor, that it makes the sinner imploy his reason, made to serve, know, love and enjoy God: It makes him imploy this reason in the drudgery of covetousness, in the brutishness of lusts, and sensuality, in the devillishness of malice, envy, revenge, pride and ambition. His reason was given to study God and his Will, to please and delight in him here, that he may for ever see and enjoy him,
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with mutual complacency ; to help others to do so by word and deed, and who is there that hath not quite unchristian'd and unman'd himself, but in sober retirement, thinks this a work that hath pleasure in it, and Rest as well as Labour ? But sin is such a wearisom Tyrant and oppressor, that it makes the reasonable immortal Soul, that heavenly breath, that Image of God, a sneaking Pandor to his lusts ; a drudging purveyor to his belly and appetite ; a fawning dissembling false hearted flatterer, to his pride and ambition ; a slanderous sycophant, detractor and whisperer to his envy ; a brawling railing reviler to his wrath or anger ; a bloody assassinate to his revenge ; a griping extortioner, or theevish cheater to his covetousness ; a seducer and tempter, that is an assistant to Satan in ruining his own and other Mens Souls : And when all this is done, see what wearisom, restless toyle

remains for the sinner. He would live for ever in this World, but sees he must die and be call'd to account; and seeing that, he would die for ever, and turn to nothing, but that he sees he cannot neither. He would have Gods favour, but dares not come near him. He would live in peace and approbation with himself, but a civil War and contrary desires, lusts and passions, contrary each to one another, and all to reason, tear and divide him from himself. He would live at Rest and Peace with other Men, but his covetousness and pride makes him injurious, his wrath and revenge, his malice and envy makes him impatient, and quite bereave him of this Peace: He would be rich, but either his sloth will not gather, or his lusts and vain glory scatters as fast as his industry gets. He would live in safety and ease, but his haughty ambition, makes him endure labour and danger

ger day and night. He would be in honour and high repute, but his sordid lusts and cowardly fears, griping covetousness or wrathfull revenge, makes him hateful and contemptible. His pride and ambition would command all Men, but it makes him first fawn and flatter, bow and cringe to those whom he secretly hates and scorns. He would be true to his own principles and religion, not give himself the lie, by professing what he doth not believe; but his love of the World, and fear of poverty or of death, doth so disturb the Rest of his Soul, that he coucheth under every load, complies and conforms to any profession of faith or worship, which those who prevail would have him subscribe to, till he lay down his faith, hope, and conscience, at the feet of a Man, *whose breath is in his nostrils*, who threatens and strikes, and is no more. Thus he that serves is restless

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less indeed, oppressed and tired with contrary Tyrants, crossing and thwarting one another, till they wrack and tear the Man in pieces, and drag him to everlasting trouble, anguish and sorrow. How sweet then and highly pretious is that Rest, which faith in God through Jesus Christ enters into, when under the light and worth of that truth, which it hath received, it guides and subdues all its appetites, affections and passions from a right principle by a right rule, to a right end; which is nothing but God and his word; God as its author governour and happiness, or perfect Rest? For though the Rest be yet imperfect, because the World the Flesh and the Devil do yet oppose it; yet Christ hath promised that no opposition shall overthrow it, unless we willfully and obstinately *grieve* that Spirit of truth, holiness and comfort, which was given us as the Seal of our faith
and

and peace with God, the preserver and finisher of this Rest, the assurance of our present adoption, and future inheritance, if we will but wisely and thankfully value that Rest, into which we are enter'd, humbly and watchfully pray unto Christ to confirm and increase it; all oppositions shall prove advantages, all dangers, travails and labours, so many evidences of Gods faithfulness to us, and ours to him; of his being our all sufficient shield and supporter here, our exceeding reward and satisfactory Rest for evermore. Now see what a blessed Rest there is in faith and holiness, and all those graces which wait on them. Faith in God gives the mind a *Sabbath* of Rest, from all those anxious perplexing enquiries, and self contradicting resolutions, which humane reason left to it self is vexed with; and settles the heart on that divine Wisdom and truth, which can neither deceive nor be deceived,

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deceived, humbling at once the understanding and advancing it, because it is its greatest advancement to be humbled under God, who never fails to honour those who honour him; and makes the conscience arise and rejoyce, to see that it hath submitted it self to such a guide. Take faith in its meanest Offices, of trusting God in our temporal affairs, resigning our selves to his wisdom, power and goodness, as one that can and will chuse better for us, than we our selves; what peace and rest is this to our Souls, from all those servile fears and cares, those base submissions, and baser oppressions, which the covetous worldling, or cowardly trembling unbeliever undergoes? Though the Waters *rage* and the Earth *shake*, yet he whose heart trusts in the Lord, that *all things shall work together for good*, he is the only *τελειώμενος*, or a squar'd Man, whom no change can make a change-

an angeling, because his heart stands fast, and believes in the faithful God; he is gotten above this region of meteors, clouds and winds; because the Lord is his sun and shield, which no cloud can intercept, no wind shake. But then in the higher Offices of faith, whereby it considers and embraces the glorious truth of God, our Redeemer and Saviour, and sees that they are as certainly true as gloriously great.

That former sins confessed and forsaken, are blotted out for the merits of Christ, the Law satisfied by such a surety; Satans accusations silenced by such an Advocate; That afflictions and death have lost their sting, and are turned into benefits. That he who hath begun a good work will also finish it, and never leave us in life and death, untill he hath brought us to perfect Rest, and full happiness both of soul and body; what fruit can this
pro-

produce but peace and joy in the holy Ghost ; cheerful constancy and perseverance in doing and suffering the will of God ? It rescues us from all those trembling fears , and sorrowful agonies, which else must seize upon our hearts , from the weakness of the flesh and the strength of our enemies, from the curse of the Law , and the horrors of conscience , from the malice and subtilty of the World and the Devil. How well then might *St. Paul* say *we that believe enter Gods Rest* ; do already, in good degree ; shall compleatly and unchangeably, if we persevere. *Hope*, the second Christian grace, is so near of kin to *Faith*, that 'tis lineally derived from it , and born of it ; nor can that heart but find a comfortable blessed Rest , which hopes in the fountain of all blessedness , hopes to see and enjoy him for ever ; and in that hope purifies himself : All other hopes are dead or dying ,
sure

sure to leave him void of Rest, full of anxiety that builds on them. This is the only *lively hope* as Saint Peter calls it; because placed in the fountain of life and joy it self: This is that grace which applies to our selves the general promises, the Souls Anchor, which makes it ride safe and triumphant in the midst of tempests here below, because it enters within the vail of Heaven it self, and takes possession before hand of all its treasures, and by its joyful expectations becomes that *helmet* in St. Paul, which guards the head against all blows of the World or Devil; wherefore he bids us *rejoyce in hope, be patient and cheerful in tribulation, instant in Prayer*, and tells us, *Coll. 1. 11.* That this is that *which strengthens the heart with all might, to all patience, and long suffering with joyfulness.* It is indeed the anticipation of Heaven on Earth, and makes the Rest of that World, our portion in this. As for

for *Charity* the third grace, the Image and transcript of God himself who is goodness and love; greater than either; *br faith or hope*, is holy *charity*; greater than they for Rest and joy as well as use, because the very fruit and end, the evidence and perfection of both. Can there be any more blessed Rest, or satisfaction in this life, than the love of him, who is infinitely amiable, whose glorious perfections ravish the Angels, into an extasy and admiration of endless felicity? what ever we do or can love else, we can neither be sure to enjoy it long, nor if we could, would it satisfy, but cloy or tire, and leave us empty and discontented: But to love God, is to Rest in him: Nor can any thing tire or finish, intercept or disappoint the Rest and peace, and joy of that love which is fixed on him, who is the eternal boundless good: This is Godliness, this is Holiness, to love God in all,
and

and above all what we love besides,
and 'tis our happiness as well as
holiness, that which gives reason
its throne, and proper dignity,
above all those blind, violent lusts
and passions within, or temptations
without; which keep a Man from
possessing himself with any freedom
or solid peace; nor can a Man be
firmly united to himself, but by
being united unto God: When
once the Soul loves God sincerely,
and constantly above all; and hath
resign'd its will to his, it hath its
Rest; whether the world smile or
frown, nothing can come amiss
to it, come what will it cannot
destroy its Rest in God. As is the
Object or main end on which the
Soul of Man fixes as its happiness;
so is the Soul for its condition,
quiet or restless, constant or wave-
ring, discontented or satisfied: He
that pursues earthly things as his
main end, becomes vain, unstable,
unsatisfied and perplexed, led up
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and down by the foolish fire of
fence or phancy, changing as they
and the World change, disquieted
with that vexation, and vanity
which they find abroad, and that
sedition they find at home, 'twixt
reason and unreasonable lusts, af-
fections and passions. But he that
rests and centers himself on God
through Christ, on that one end,
and sovereign good, in that way
which he hath appointed, which
is indeed but himself, become a
suitable way to that end he hath
chosen; that which will unite and
reconcile him, not only to himself
in all his faculties, desires, and
actions or pretensions; but to all
the various, providential dispen-
sations in this World, which seem
so intricate, perplex, and perplex-
ing to flesh and blood; wherefore
they that by faith have entred
into the love of God above all,
must necessarily have entred into
Rest, in the same degree in which
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it is evident to themselves, that they have done so: And then the Charity which flows from the love of God above all, on his Image or Proxy or Neighbour, our Brother, our fellow Christian; is their any thing besides that principle, from which it flows more full of Rest, Peace and Joy, than to love and promote his virtue and happiness, to love that nature which Christ assumed and died for; to love the Image of God in Man, which is to love God himself by reflection and consequence, and so indeed to love our selves, increase and secure our own happiness? It is the voice of all Mankind not quite degenerated to beast; That Friendship and Charity is the sweetest delight of this life, next to that in God himself.

That *malice* and *envy*, to be hateful, and hating one another, is one of the greatest, odiouslest miseries, the very Image of Hell it
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self, where there is nothing but hatred and cursing; whereas of Heaven we understand little more, than that the blessed inhabitants of it love God above all, and one another as themselves; nor can their happiness fail or abate, because their Charity or Love cannot. *Bounty* and *Mercy*, the fruits of this Charity, makes a Man Gods Vicegerent, in doing good to those that are, or may be his; in rescuing them from the Devils malice and wicked Men, by seasonable relief of their Soul and Body, and is so pleasant, so joyfull a duty, that it renders the giver more rest and delight, than the needy receiver, and returns with usury at the present into his bosom, by the comfortable evidence of his own sincerity, and so of his interest in many promises; both of securing his temporal welfare, and increasing his eternal. Love towards Men, especially Christians, for Christ sake,

sake, melting our hearts, and opening our hands, with cheerful joy to relieve their wants, free's our Souls from the chilling cold of unmerciful covetousness, which gripes it self as well as others; gives us rest from the Canker of envy, and fretful malice, which makes us take delight and content in another Mans graces, welfare and happiness, as part of our own; gives us Rest from the rack and fire of rage and revenge, gives us the peace and honour, of conquering evil with good, and then makes us rejoyce again, that this is our plea for Gods mercy towards our selves; And who then would refuse or neglect the Rest of Charity?

Humility is another grace, which besides the Calm and Rest of Soul, which Christ hath peculiarly promised to it, hath such an attractive, controlling loveliness, that 'tis the rival of Heaven and Earth. God himself that inhabits eternity,

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dwells with the humble ; (as the God of Peace brings Rest and Peace wherever he dwells) and what wise or good Man , loves not to dwell with such also ? So true is that of *Prov. 16. 19. 'Tis better to be of an humble Spirit , than to divide the spoil with the proud.* How restless is pride in all its designs , and haughty pursuits ? How discontented with God and Man if it miss of them ? And if it attain them , how full of ingratitude and scornful disdain , of fears and jealousies on the one side, of tumors and swellings , of endless ambition on the other ? But the humble person enjoys the Rest of thankful contentment in all conditions , thinks himself *less than the least of Gods mercies* , had rather by farr obey than rule ; and if he receive contempt or injuries , is not disturbed with wrath or revenge , but sits down in humble silence , as fearing he may have some ways deserved it. Great is the

the Rest which *meekness* and *patience* bringsto the Soul of Man: *Meekness* is the ornament of a quiet Spirit, very pretious in Gods sight, and therefore ought to be so in ours. I appeal to the reason and experience of any Man, whether it be not rest and ease, to forgive an injury rather than be provoked to revenge; and to lay aside the consideration of other Mens malice, envy and peevishness, rather than imitate it, and suffer the vexing remembrance of it, to boil and ferment in our watchful minds, until it hath conquered, and transform'd us into the same troublesome evil? Is it not Peace, and a blessed Rest to sit still, and lift up no hands, but those of Charity, and Charitable prayer, rather than labour in fighting and wounding one another? To hold ones peace, than to rail and revile? Which hath more Rest in it, to study to be quiet, and do ones own business,

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or to be prying and intermeddling with other Mens office, faults or secrets? To speak evil of no Man, or to be always finding fault, and speaking the worst we can of any, who differ from us in any respect? Which is the greatest trouble and burthen, meekly to obey our Lawfull Governours, in Church and State, where God hath not commanded the contrary; or be always disputing against a few harmless indifferent ceremonies, untill we have quarreld our selves, and others into a causeless scandalous, pernicious separation? Then for humble contented *patience*, that precept of the *Old Testament*, but wisdom and mystery of the *New*: *Thou shalt not covet*, but be content *patiently* with thy own portion; what is it but a Rest rather than burthen, a purchase or priviledge, rather than duty when once learnt? Let the Carnal or Worldly Man, with his bored tub of insatiable desires,

fires, cry as the Horfeleach; *give, give* and seek after wealth as he should after God, without bounds; Yet the Heathen Philosopher could resolve it the only way to true Rest, not to seek to *raise* our fortunes to our desires, but to *bring down* our desires to our fortunes and present condition: The one is not onely uncertain, because not in any Mans power, but impossible, because his desires increase with his purchases, as fire with fewel; whereas the other is possible, and certain. Contentment and patience glorifies God, by placing its wealth in his favours, who having promised him necessities here, and a Kingdom hereafter, hath taught and obliged him to be contented, with any fare upon the way; because he sees his being so, confirms and increaseth his future happiness. *Nullo egere Dei est, quàm paucissimis Deo proximum.* As for *sobriety, temperance, chastity*, reason second-
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ded by experience, assures any Man, that to drink to the quenching of ones thirst, or at most to the moderate cheering one Spirits; to eat to the satisfying ones hunger, or at most to the gratifying of festival joy, hospitality, friendship and thankful delight, in what God hath bountifully given, is all the good that is to be had from Meat and Drink; that 'tis a trouble as well as a sin, to swill as if one were in a Feaver, or till one brings himself to a Feaver, or Dropsy; to Eat and Drink till reason is drowned, smothered and buried under the load, and till the Phantastick, forced pleasure of two or three mispent hours, end in the pain of head and stomach for whole days after, if not in some villainous lust or passion, and bloody quarrel, in sickness and death both of Soul and Body. The conscience finds all trouble in it, and the Body it self (for gratifying of which, God and Conscience was de-

despised) find no Rest within some hours : And what comparison between the rest, safety, health and honour, of either virginal or conjugal chastity, which keeps the desires of the flesh, under the power of reason and faith, lives in the hope of seeing God, preserves the bond of love in Families inviolated, and the unclean shameful excesses of wandering lust, which are conceived with fear and anxiety, brought forth and finisht with shame and sorrow ; begin in disorder of Soul and Body, end in loathing ; begin in trouble, end in worse ; burn at first and consume at last the peace of the mind, if not the health of the Body also ; besides the confusions, tumults, quarrels it breeds in Families, and all for the sneaking brutish delight of a few minutes ?

There is indeed one grace, which seems to have little Rest in it :
The suffering persecutions to death,
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rather than disown the Truth, or violate duty: But God hath made so many promises to mitigate, and temper all temptations to the strength, which we either now have, or shall receive upon our prayers, of his turning to good, whatsoever seems most evil: And of his rewarding our courage and patience with so much the greater weight of glory, that these promises being believed, we are enabled as well as obliged not only to be contented but joyful also in tribulations for truth and righteousness sake; and therefore no wonder, if suffering miseries for the honour of God, and our Lord *Jesus*, for the furtherance of our own salvation and other Mens, hath more rest than trouble in it; without this Rest, a flow of all other good things, which this world can give, will leave a Man but a miserable wearied Traveller, under a heavy load and burthen of
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discontents and sorrows ; and with this Rest, all labour and sorrow is inconsistent, and though we may not expect to have this promised eternal Rest, endless felicity as our deserved wages, yet we may and ought to hope for it, as our promised reward. Angels – and Saints departed this life, they have it already, the Devils and damned are past all Hope. Great pains and labour do the Men of this World take, but not in order to this Rest, and therefore a Multitude of mistaken sinners, lay out the chief of their days and time, in pursuance of pleasures, and honours, and profits of this World, as if Heaven and Salvation were easy atchievements, as if they might with a wish only at the last, come to die the *death of the righteous*, who had so notoriously lived the *life of the wicked*. 'Tis not only the doing of evil, but the not doing of good, which shall be punished at the last day,

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day , the judge shall then condemn
 for not feeding, for not clothing.
*Goye cursed into everlasting fire , for
 I was hungry and ye fed me not , for
 I was naked and ye clothed me not.*
 Not doing of good is none of the
 least evils ; He that sits still and
 moves not one step towards this
 Rest , by wearing Christs Yoak ;
 and bearing his burthen , shall lose
 Heaven as infallibly , as he that
 runs from it ; who so hides his Ta-
 lent , shall receive no other wages
 save that of the slothful Servant.
 The way to Heaven is narrow , the
 Gate straight , it must be striving
 that gives us entrance ; not only
 the hopes of Heaven but the esca-
 ping of Hell , makes it our duty to
 be doing of good , and by so doing,
 we expresse our fear, *lest a promise
 of Rest being left , any of us should
 seem to fall short of it.* So run that
ye may obtain , is the command ;
 and all precepts of Scripture are
 back'd with threats for ill (or not)
 do-

doing, as well as promises for doing well, and are intended by God, as so many arguments, and strong motives to hold us to our duty; do we our part and God will certainly do his, and we cannot lose the reward of *Well done good and faithful Servant, enter into thy Master's joy*: The last judicial sentence of Christ of which we read, *Matt. 25. Come ye blessed of my Father inherit the Kingdom prepared for you from the beginning of the World*; is an invitation of so much mercy and loving kindness, that none can give, nor can any expect or require more? What can the eloquence of Man add to it, or what better assurance can be desired, than the gracious promise of so powerful, so faithful a Lord? Or what greater reward can any hope to receive, than that which the Author and dispenser of all good assures us, by letting us know what ever we do to the poor and needy, he will interpret it as done

done to himself and so reward our labour of love as to Crown it with eternal Rest ; an inheritance of that Kingdom , and all its joys , as well as honours which fade not away ? But we must not understand this award of eternal life , this glorious inheritance , to be the reward of the righteous , for the merit of their good works , as everlasting fire is to the wicked for their demerits ; what ever the *Romish* Church pretends to , from those words of our Saviour in the forenamed 25th of *St. Matt.* “ The particle *for* (say “ they) is as truly causal by way “ of merit and efficiency in the “ one as in the other ; the form “ of Speech in both sentences the “ same : *Depart ye cursed into everlasting fire. For I was hungry and ye gave me no meat. Come ye blessed inherit the Kingdom , for I was hungry and ye fed me.*

In answer to this, 'tis clear enough, that though the particle, *for*, be granted to signifie causality in both sentences, yet need it not signifie the same kind, or degree of causality in both; and if it need not, then it must not, unless they resolve to contradict many other plain Scriptures, rather than depart from their own vain, and proud conceit of meriting Heaven in strict justice: For first, The word or particle *for*, may signifie only the cause of our, or others knowledge, that the Kingdom of Heaven is their inheritance by true title of gracious promise, or the Covenant of grace and mercy in Christ Jesus, which accepts and rewards repentance, and faith, working by love, whereof these works of Charity, are the fruits and signs. For every Authentick Declaration, or Revelation of any truth, before unknown, is the true cause of our knowledge of it, though

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not of the real truth which is so known: Now among such as profess Christ and call him *Lord*, 'tis hidden to us, who are the true heirs of the Heavenly Kingdom, and who not, untill at the day of final judgment, when all Men shall be judged by their works. The first infallible certain knowledge which shall be had of this difference, is from the declarative sentence of that infallible righteous Judge, who hath declared he will proceed with one, and the other, according to their several works, when all must appear before the Judgment seat of Christ, that *every one may receive the things done in the Body, according to that he hath done, whether it be good or bad.* 2 Cor. 5. 10. The ones performance of good works, declared and testified by the Judge, shall be the true cause by which Men and Angels shall know them to be the heirs of that Heavenly Kingdom, which here they sought
and

and longed after, with faithful desires, and endeavours, such as prepared and fitted themselves for it. The others omission of good works; testified by the same Judge, shall be the true cause by which we shall know them to be utterly unworthy of Gods everlasting favour and mercy, most worthy of death eternal. We shall then truly know, that the one are Crowned (as saith St. Cyprian) according to Gods *grace*, which graciously accepts of faithful sincerity in stead of strict legal perfection; and that the other are condemned according to *justice*, because they neither fulfilled the law, nor embraced the Gospel, upon its gracious terms and conditions. That the ones omission of good works, and commission of evil ones; is the true meritorious cause of their condemnation: And that the others performance of good works, at least in faithful resolution, and that

heartly inward faith, hope ; and love, which would have produced them , if time and space had been granted , is the testimony or declaration , that they are the Sons of God, heirs of everlasting life, though not the meritorious cause of their Salvation and life eternal.

We commonly come to know the cause by the effect : and therefore this word , *for*, may, and doth often point out , not the cause of the thing it self , but the effect , and our knowledge of the cause by it. *That's the Major*, 'tis commonly said, *for the Mace is borne before him* : Let no Man think, that the bearing of the Mace before him , is the cause of his being Major (his *lawful Election* was the cause of his *Majoralty* , and his *Majoralty* the cause of the Mace being carried , or borne before him) but the bearing the Mace before him , is the true cause of many Mens knowing him to be the Major. And this answer to the

the question, may serve with greater probability, than ought our adversaries bring for themselves. But with more clearness and evidence of reason, agreeing with the Analogy of Faith, and the current of Scripture, I answer, That the particle *for* implys a causality in both the sentences, but in one, that of the wicked, the strict meritorious sole cause of their condemnation; whereas in the Godly, and Charitable Persons, the heirs of Heaven, the *for* implys such a causal influence as that which they call *conditio* or *causa sine quâ non*, good works, or that faith working by love of God and Man, whence they spring, and the necessary conditions, without which no Man shall inherit the Kingdom; yea the necessary qualifications, without which he hath not only no worthiness, but no capacity, no fitness to prepare himself for that Kingdom, whose happiness is to see

God, with mutual complacency. And no Man can so see the holy, merciful, gracious God, the God of Love, and Father of Mercies, the faithful, righteous, unchangeable fountain, of all that is pure loving or lovely, unless he be like him, and bear the Image of those his perfections, though imperfectly as to degrees, yet impartially and sincerely as the transcript and resemblance of that Wisdom which comes from above, first pure, then peaceable. Unless his religion be that *undefiled one before God*, which *visits the Fatherless and the Widow in affliction*, and keeps himself *unspotted from the World*. These and the like graces, with their fruits (if time be granted to bring them forth) are not only described and required, clearly and frequently in holy Scripture, as the necessary conditions, without which no Man shall, but as the necessary qualifications, without which no Man can see the Lord,

Lord, with holy eternal love and joy. And therefore no doubt the *for* hath a rational inferencé in it, as to the acceptance, and reward of the godly, and righteous person. *Come ye blessed of my Father inherit the Kingdom prepared for you: for I was hungry, and ye fed me, &c.* For ye have perform'd the conditions, which I in my Gospel (or gracious covenant) required of you, with promise to accept and reward them; for ye are qualified with those graces, and holy dispositions, which are my own Image and likeness, the impress of my holy Spirit, which renders you capable of enjoying me and my Father with endless delight; which makes you (though not in strict justice worthy of my Heavenly Kingdom) yet in my gracious mercy and bounty, and through my merits, not utterly unworthy, that is, not wholly unmeet to inherit it; for these all have confest, and forsaken their

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evil ways, fled with penitent believing hearts, to that propitiation which God had set forth in his only Son through faith in his blood; By doing so they have received that holy Spirit, by whose direction and assistance, they have *mortified the flesh, with its lusts and affections, conquered the World with its temptations, resisted the Devil, and quenched the fiery darts of the wicked, fought the good fight of faith, till they finished their course;* and though the remainders of sin and the flesh, abide lusting and struggling against the Spirit, yet no sin hath reigned over them, and the very remainders of sin, they have bewailed, watcht over, and resisted, betaking themselves to Christs intercession for their pardon; therefore they are heirs of the Kingdom through the merits of Christ imparted to them, whereby they are entituled to it, as the meritorious cause on his part, whereby they have an actual plea,
title

title and interest in Christs merit, as the condition and qualification on their part. And thus the Kingdom and eternal Rest is theirs, though not by right of justice or merit, but by right of gracious promise. And may not all this be thought sufficient to justify the truth of the *for*, or causal particle, unless it be granted that it signifie meritoriously in strict justice on their part, as strictly and fully as in the other, *Depart ye cursed; for* ye did no good works, but many ill ones, without repentance and reformation, without faith and love to me? The goodness, and justice of Gods Majesty will not suffer him to sentence any Man to any punishment, much less to eternal intolerable sorrow and pain, unless it hath been strictly and fully deserved, or demerited. But the goodness and bounty and mercy of God, may without wrong to any perfection, or attribute of his,
accept

accept and reward any Man, that is not utterly incapable of it, but in some sincere degree qualified for it, with such an abundant measure of happiness as he thinks fit, although no ways merited by him. The Lord Jesus hath satisfied his Fathers justice and honour, in his Government, and holy Laws, and made it a righteous thing with him, to save the penitent sinner, upon condition of reformation and holy obedience: They that are saved have performed these conditions; and therefore they are admitted with a *for*. *Come ye blessed, &c. For I was hungry.* If a gracious Prince, of his own free goodness, proclaim a general merciful pardon, to all Rebels, Traytors, and Theeves, provided they will by such a day acknowledge their fault, and profess and resolve to do so no more, and make their peace with their Neighbours, whom they have wronged: Suppose, all accept the
pardon

pardon in outward shew, but some of them secretly practice the same wickedness against their Sovereign, and their Neighbours, when as the others perform faithfully the conditions of their pardon: If at the General Assizes, the Judge upon notice of their demeanours, should say to the one, *I restore you to your former condition, state and dignity; for (or because) since your pardon proclaimed, ye have so demeaned yourselves, as penitent, loyal, faithful Subjects:* And to the other, *You I condemn to death and torments; for (or because) ye have abused your Sovereigns clemency:* No Man of sober reason, or common sense (I think) can deny, that either the condemnation of the one, were entirely to be ascribed to their own willful choise, and vile misdemeanours, as due in justice to their demerits; or that the restoring or saving the other, were to be attributed, not to the merit of their demeanour, but

but to the Kings gracious mercy, and bountiful favour. Their good demeanour, could be at most but the necessary condition or qualification of their pardon or restoration, without which, it could not consist with the wisdom or honour of the Prince, his Laws, or Government, so to use them; with which, it might well consist with his wisdom and honour so to do, and that with advantage to the glory of his mercy, without disparagement to his Justice, especially in case his Justice and honour, had been satisfied for their former misdemeanours, by the merits and intercession of the Prince, his Royal Son: Now just so it is in this case of which we now speak. They whom our Lord calls here to eternal life, and that with a *for*: *For ye have fed, clothed, lodged me*; are so far from this proud conceit of *Romish* merit by their works, that they are ready to disclaim them, as nothing worthy

thy of such acceptance, ready to blame their sluggish backwardness. Lord, say they, *when saw we thee hungry, thirsty, naked, or a stranger, or prisoner, and relieved thee?*

Nor is it amiss what is observed and acknowledg'd by *Jansenius*, (though a *Romanist*, and too far engaged in this error) what Saint *Chrisostom* had long since observed before him; that our Saviour saith to those on his right hand, *Come ye blessed of my Father*, but to those on his left hand, he saith only, *depart ye cursed*, but adds not, *Of my Father*; implying that God the Father is the Author and gracious donor of life everlasting, but every Man that doth wickedly, and dies in his wickedness without repentance, is the only Author and cause of his own accursed estate: The one are blessed freely, and mercifully by God the Father, for his Son Christs sake, in whom alone he is well pleased with all
that

that come by him, with such a faith as works by love: But the other are accursed most justly, because they sought not, or refused when it was offer'd them, that grace and mercy which would have blessed them, first with grace to do good works, then with glory, a superabundant weight of glory for doing them: And this is consonant to that of St. Paul, *Rom. 6. v. the last: For the wages of sin is death, but the χάρισμα or gift of God, is eternal life.* Again the same *Janfenius* also observes, That our Saviour in the sentence of condemnation, doth not say, *depart ye cursed into everlasting fire prepared for you, but for the Devil and his Angels: Whereas in the sentence of the righteous, it runs thus: Come ye blessed inherit the Kingdom prepared for you.* By this, saith he, it is implied, That the Salvation of the righteous, must be ascribed to the mercy of God, who hath prepared the Kingdom,
and

his Eternal Rest.

III

and the damnation of the unrighteous, not to God, but to their own iniquity. How this will consist with his, and his Mother Romes proud Tenent of meriting Heaven, I cannot see; nor is it much material to see, save only that this may be seen thereby, That Wisdom and Truth is often justified, not only by her Children, but by her enemies; forced by that light sometimes to own, what by their prejudices they study and labour to deny. Such was also that final extorted confession of Bellarmine himself, after all his disputes against the truth. *Tutissimum est in solâ Dei misericordia totam fiduciam reponere*, but that more common, and owned saying of all their Schools and Divines, *Fundamentum meriti non cadit sub merito*, The Foundation of merits, (or the first grace by which Man is first justified) cannot be merited; and although granting this, yet they earnestly contend, that by the good use of this first grace,

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grace, life eternal is properly merited; but they say it, without, and against Scripture and reason.

For reason tells us, whatsoever any Man hath interest in, by mercy and grace, and gracious promise, it must be expected, sued for, and humbly accepted, on the same terms that it is granted, or else it is forfeited. But not only the first grace, but all increase of grace whatsoever, must be grace, and freely bestowed not merited. The preparations of this heavenly Kingdom for us, and us for it, are the fruits of mercy. No Man can do well, unless he be first enabled by God to do so, and the more he is enabled by Gods gifts and graces bestowed upon him, the more obliged he is to God. The least increase of grace, given after the first use of grace, exceeds the measure of our service and thankfulness, and that which creates new title of debt unto God, cannot possibly be any ground or title of merit from God, to
be

his Eternal Rest. 4113

be adopted in Christ Jesus; for
made the Sons of God by grace,
who were by nature the Children
of wrath, strangers and enemies,
is a blessing, for which we become
so deeply indebted; Servants to
God our Creator, Redeemer, and
Sanctifier; that should we do abun-
dantly more, and better than we do,
we could not make the least recom-
pence; for that he hath done for
us; and yet we cannot continue,
to will or do well, but by the free
undeserved continuance, and in-
crease of that grace, and holy Spirit
which first prevented us. Yet who
is there, that doth all that good
so well and constantly, as that Spirit
did or would have enabled him?

The manner of the Apostles
question Rom. 11. 35. *Who hath
first given to him?* includes an uni-
versal denial; no Man hath; no
Man can give any thing to him,
and therefore none can receive any
thing from him; none to be sure,

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that

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that are not only his meer creatures, but sinful creatures, can receive any thing from him, by way of merit, but of free mercy and bounty. If we view and scan the Tenor of all Gods promises made in Scripture, from the first grace, to the increase and perseverance, and final accomplishment of them in glory, we shall find that he promiseth only this, to be merciful and bountiful unto us, and if mercy and bounty be the compleat object of all his promises, then may we not expect their accomplishment, as the merit of our service, but as the fruit of his mercy and loving kindness. If a loving earthly Father, should give his Son a liberal pension, before he could modestly ask, or discretion expect it, and promise him also, that if he employed this present years allowance well, he would allow him more liberally the next year; in this case, how well soever the Son used his present pension, yet

yet seeing the profit is wholly his own, not his Fathers, the more bountifully his Father useth him the next year, the more still he is obliged and bound unto him: Although this good use of his Fathers bountiful allowance, were the condition and some kind of motive or reason, why, and on which, he was treated: A gracious and ingenious Son, would not challenge the second or third years pension, as due to him, by right of merit, more than the first, although he had his Fathers promise, for these two years, which he had not for the first: For his Fathers promise was only to be good and bountiful unto him, so he would be dutifully thankful for his bounty: Now to expect and challenge that by right of merit, which was promised out of favour and loving kindness; although a condition of dutiful demeanour, and faithful diligence, especially if that demeanour, or

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diligence came after former misdemeanours, and be not such in all respects, as it should be neither, is an high degree of unthankful, undutiful pride, especially from a Son to a Father, a Son that was once a rebel and enemy. On our Heavenly Fathers part, no debt of doing us good can be laid; It was his meer free goodness, to give our first Parents such being as once they had; having lost that goodness wherein we were made, 'twas more than meer goodness, 'twas abundance of mercy, to make us any promise at all of restauration, to our lost inheritance, the eternal life of his favour; and after this promise made, it is the continuance and increase of the same mercy, to adopt us, and to increase his grace upon us daily, and lastly to Crown all this with an exceeding great reward, which is himself, the endless vision of him, from whom we have all we enjoy here,

or

or hereafter. *Non fuisti & factus es, Malus fuisti, & liberatus es, quid Deo dedisti?* We may deserve the diminution or withdrawing of Gods mercy, favours, and blessings, but we cannot merit, or deserve their increase. Merit supposeth such an inducement as may not only prevail, but such as must oblige, and tie in strict Justice; whereas no such tie, or obligation, can be laid upon the fontal, original goodness, much less upon free mercy; which yet multiplies it self to all that provoke not its withdrawing or abatement. Methinks Men should be afraid, of this proud opinion of their own merit; because 'tis so like that of the *Pharisee's*, when even that *Publican*, whom he condemned, will rise up in judgment against them, *for he went away justified, rather than the other.* Luke 18. 4. The *Pharisee* abstained from many gross sins, and wanted not many good works, to alledge for himself. He gave

Tythes of all he had, fasted and prayed, and seemed also more humble than the *Romanist*, for ought appears, for though he thought himself better than the *Publican*, yet he acknowledged both his abstinence from sinful works, and his perseverance in good ones, to be from God. *God I thank thee, for this, and for that*; he saith not as they, *God I thank thee, thou hast given me the first grace, only to restrain me from such sins, as the Publican walks in, whereas my proficiency, in doing of good, is from my own meritorious choice, but I thank thee for one and the other.* Yet because he so glories in Gods graces, as if they had not been received from free mercy, because he is not truly humbled by that grace, which in words he confesseth to have received from God alone, therefore is he less justified than the *Publican*, for the use of all the graces, which God bestows in this life, is to teach

us true humility, not to glory in our selves, but in him, to whom all grace and glory belongs: And if we make not this use of it, if we say not with Jacob, *Lord, I am less than the least of thy mercies towards me*: If when we have *done justice*, and *loved mercy*, we *walk not humbly with our God*, and say not as our Lord hath taught us, *forgive us our trespasses*, we have been but *unprofitable servants* in respect of what we might, and should have been; we turn his grace into pride, and vain glory, and are worthy to lose the acceptance and reward, which was promised for Christs merits, not ours, though not without sincere performance of those conditions, to which his mercy, and grace enableth us. Our good works are acceptable to God, a sweet Sacrifice, but still it is through Jesus Christ. Better is it for us, to hear one Saint from Heaven, one of those Spirits made perfect, than thousands of

daring, sinful Disputants here below. For what are all the Chairs, and Schools of Men on Earth, to the suffrage of Heaven, where not only one, but all the Saints, and perfected Spirits, *cast down their Crowns before him, that sits on the Throne at the feet of the Lamb, Rev. 7. 5.* Saying aloud, *To him that hath loved us, and washed us from our sins in his blood, and made us Kings, and Priests to God, and his Father, be glory, and power, for evermore?* Thus have we seen, that 'tis not merit that will bring us to this promised eternal Rest, and yet they that will attain to it, must imploy their Talent well, they must come unto Christ, as Christ came unto us, by charity and by humility. To obtain this Rest, will cost some care and pains, and therefore we must expect it, but this care and pains will be highly rewarded, and therefore 'twill be our wisdom to undergo it: The Men of this world
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are apt to think Christianity, and coming to Christ a joyless thing, because it speaks so much of holy living, of presenting our bodies a living Sacrifice, of mortifying and Sacrificing its lusts and affections, as if they were no longer to enjoy themselves, who voluntarily deny themselves in all these; but they are but false hearted Spies, that would bring this bad report upon a good land, for the *mortifying the lusts of the flesh*, the *presenting our bodies a living Sacrifice*, is not the destruction of our joys, but the increase of them, and gives assurances of this eternal Rest: For let the body be never so backward to be presented unto God, and offer'd up in Sacrifice to him, though it shrink at the sight of the Altar, and tremble to see the Sacrificing Knife, yet are we not to hearken to its foolish tenderness; no cruelty like such indulgence; the life and safety, and Rest of the Soul, depends

pends upon this disciplining, this
 mortifying the body : For he that
 mortifies and kills, and slayes
 his lusts, doth but Sacrifice that
 which would hurt, destroy, and
 ruine himself, 'tis but a carnal,
 worldly Man that is killed at most,
 nay 'tis but a beast, 'tis but the un-
 reasonable appetite that is slain;
 reasonable Man is saved alive, and
 made more reasonable by so doing,
 and exalted thereby to a Spiritual
 life. He that leaves this beast alive,
 and is led by his unruly passions, is
 hurried even in this life, to more
 sorrows, cares, and vexations, than
 any Saint or Martyr endures in his
 passage to Heaven, when he offers
 himself up unto God, by an holy
 life, and patient death : Therefore
 who so desires in good earnest, not
 to fail of this promised eternal Rest,
 must crucify the *whole body of sin*,
 must subdue and bring into subje-
 ction every *unruly member* thereof.
 The lustful, covetous, disdainful
 evil

evil Eye which hath made thee blind, or ill sighted to all that is good, must be closed up and put out, and the charitable, peaceable, contented good Eye set open; and then God will one day ravish that Eye, with Objects of eternal joy and Rest and delight in Heaven. Our Ears must be closed up and deaf to all ungodly prophane discourses, and unfavoury communication, but open to all that is harmless and good, sober and wise, rational or Christian: If the ungodly wanton cruel Ear, that itches after falsehood and wrong be cut off, and the religious believing chaste merciful Ear remain; then thou hast made thine Ears, the gates of Heaven and Life and Rest, for the Spirit of truth to enter in; being thus opened thou shalt hear the joys of Heaven sounding in thy Ears, such joys as God hath prepared for them that love him.

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The Lips also must be closed, and the Tongue tied up from Oaths and Curses, prophane allusions to holy Scripture, bitter revilings, strife and clamour, open slanders and secret detractions, but they must be opened, and the Tongue loosed to all holy duties, of Prayers and Prayses towards God, wholsom counsel, admonition and instruction, towards Men. If the prophane seducing, contentious, provoking, bitter Tongue be tied up and silenced, and the wise, pure, and peaceable and faithful Tongue, be loosened and set on work, thou art no loser by this change, because thou hast exchanged folly for wisdom, shame for honour, strife for peace, the discord of infernal Spirits, for the musick of Angels; thou hast exchanged the Tongue of an Atheist, for the Tongue of a Prophet, or a Saint. Next, the hand must be withheld from violence and oppression, from theft and sacriledge, fraud

fraud and deceit, but open to all the works of Piety and Charity. If the injurious griping, bloody hand be cut off; and the innocent holy pure hand be lifted up to God in Prayer, and stretcht out to Man in Charity; what hast thou lost, but the hand of a Murtherer, a Thief, an Usurer, or Adulterer, and hast for it, the holy hand of a Priest, the Royal hand of a Benefactor: Holy and acceptable unto God, pleasing and beneficial unto Men? The feet also must be restrained from wandering into the ways of wickedness, where we meet with temptations and vanity, snares and dangers; they are to carry us from the seducing assemblies of Schismatics, the bloody Conspiracies of Rebels; the riotous assemblies of gluttons and drunkards; they must be ready and forward, to go to the place, where Gods ~~honour dwelleth~~, where his word and Sacraments are dispensed, to the house where
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the Widow and Fatherless inhabit.
 If the wicked perverse sinful foot
 be cut off, and the holy charitable
 foot be left thee, to carry thee to
 thy duty towards God and Man,
 what hast thou lost, but the dis-
 consolate walk of a wilderness,
 amongst briers and thorns, and ser-
 pents the path of dismal darkness,
 and death and error, where no Rest
 is to be found: For that of truth,
 light, and life, and eternal happi-
 ness? Last of all, we must be sure
 to keep the heart for God; that of
 all the rest he chiefly expects,
 without which, the putting out
 of the Eye, the cutting off the hand,
 and setting a watch over our
 Tongue, and offering up our dearest
 and only *Isaac*, in obedience to
 Christs Command, will be thought
 but an Hypocritical mockery of
 God, who *knows the heart* and can-
 not be mocked.

My Son give me thy heart, Prov. 20.
 26. That he asks, and that he will
 have,

have, and surely no Son will withhold that from his Father. The heart is the Throne of the great King, where he sits and rules the whole Man; this is the most holy place of the Temple, where the Spirit of truth and holiness inhabits, and therefore he that gives him not this, gives him nothing that he will accept, or that will make for our everlasting Rest. If the heart be first presented, the rest will and must follow, a wise and holy Tongue, a diligent and liberal hand, a watchful and attentive Ear, a wary foot; obedient sober chaste flesh, will not stay behind, but will all conduce to the carrying us on in peace to this desired Rest. Every part and member of the body looks to be at Rest and in perfect happiness in Heaven, and therefore every part must look to praise and glorify him on Earth; 'tis not enough that the Tongue be holy and chaste, if the hand be covetous, nor that

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that the Ear be diligent and attentive at holy duties, if the Tongue speak not; and the hand act not according to what the Ear heard. Every member must do its office, the head was made to know God, the heart to love him, the Tongue to praise him, the feet to follow him, wherefore withhold no part from him; remember he made the whole Man, and redeemed the whole, if any thing be withheld, no Rest, no happiness to be expected; 'tis in our choice whilst we are here, what we will do, and which we will chuse; whether to take part with Satan, whose work it is to destroy us, or come when Christ calls us to him, who will assuredly save us; one of these we must do, there's no neutrality between both; either we must be the Members of Christ the Children of God, and Heirs of Heaven, or else we must be the Children of Satan, and Heirs of intolerable endless damnation.

denunciation. Remember the dreadful misery of their choice, who take hell for their portion, and remember that a short delight here unrepented, will cost a lasting sorrow hereafter. Shall the Son of God, become the Son of Man, to present us unto God his Father, to give us eternal Rest, and shall we refuse, and flee from our own happiness, and become profoundly miserable in despite of all his mercy, and tender care over us? If Christ say, *Come unto me, all ye that are weary and heavy laden, and I will give you Rest*: Shall we stop our Ears at this gracious call of Christ, and continue in wilful sins? What do we else then, but knowingly prefer the whispers of Satan, before the loud cries, and calls of Christ? We chuse hell and death, and the company of infernal Spirits, before Heaven and life, and the Society of Saints and Angels. If we refuse to come now when Christ

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calls

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calls us, at the last day he will refuse to receive us. If we appear with *hearts filled with iniquity, and bands full of blood, with feet that walked in the counsel of the ungodly, and stood in the way of sinners*, he will not know us for his Children, having lost his Image, in which we were made, he will say unto us, *Depart from me ye cursed, I know ye not.* But if we carry with us the resemblance of our Maker, that Image and likeness of him which he once stamped upon us; if we can present him with a wise and pure heart, if we can lift up unto him holy hands, if we can see him with chaste Eyes, and if our feet have *walked in his Commandements and trod his Courts*, if our feet have *stood in thy Gates O Jerusalem*, then shall the Gates of Heaven open unto us, then our Heavenly Father will take us for his obedient Sons; such as heard his voice, and such as shall hear it again, when he will say,

say, Come ye blessed of my Father inherit the Kingdom prepared for you from the beginning of the World, for I was hungry and ye fed me, in Prison and ye visited me, &c.

All the Sons of God from the first born, to the last, are all heirs to a Kingdom, all his invitations are to a Crown, his Sons are inheritors of those joys which *fade not away* and of that Rest which never shall have end. Whereas the sinful Person's immoderate desires of the things of this World, are but his torment, till he be satisfied, and then his satisfaction is his torment, because there's no Rest, nor quiet in it, and proves so much less than his expectation. Thus is the restless sinner always sick, one while of too much, another while of too little, now of loving, then of loathing, now of want, then of satiety, for he never ceaseth to want, till he cease to desire; and Man is always desiring either the presence of something

thing he cannot have, or the absence of something he cannot remove, or else the continuance of something he cannot keep.) Hence the sinner appears to be as the Prophet *Esaiah* speaks, *Isa. 57. 20. Like the troubled Sea when it cannot Rest, whose waters cast up mire and dirt*, The Winds within him, and the Waves and Tide without him, give him no Rest, and when his delights are at the highest flood, they do bring him the sad news of an approaching ebb. Ask but the unclean Adulterer, and let him tell you, what Rest and Peace he finds in his vice; compare but his short pleasure, with the tormenting fire of his lusts, joyn'd with the worm of his guilty conscience: Have but patience to look upon him in his nasty diseases and rotten bones, his wasted flesh, as well as estate; (for that is often the event, always the hazard) and he will have little to boast of, but will find himself really

really to endure more misery in the way to eternal death, than many a holy chaste Christian finds to eternal life. Ask the Glutton or the Drunkard, whose highest thoughts are for the cloying, not satisfying their disordered appetites; Ask if they find not themselves uneasy, when they consider how short and low their pleasure is, compared with the irksom diseased shameful-ness of their sin. See how heavily the Ambitious proud person walks, between his eager desires and doubtful expectations, under his false hopes, and true fears, and then judge whether his wearisom days, and restless nights, can bring him any true content. Should I instance in the idle Gallant, whose time like a burthen lies upon his hands, or in the contentious wrangler, or unpeaceable brawler, the secret whisperer, or the open detractor, I should tire your patience sooner than want a proof, that sin is a wearisom

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uneasy heavy restless burthen, and that it is necessary by the way of virtue to come unto Christ for ease and Rest. The Angel in Tobit, bids Tobias take out the gall of the fish, to cure his blindness; if we rip the bowels of worldly, sinful lusts, and pleasures, and take out the gall of them, that is to say, seriously look upon the bitterness they bring with them, and the gall and wormwood they leave behind them, it may prove a remedy of our Spiritual blindness; yet such is our shortsightedness, that we think we are at ease under our load, and at Rest in our fore Travel. Sin turns all things up side down, it sets Earth above, and Heaven below: Reason at the footstool, and brutish appetite on the Throne, and having thus lookt downward for our Rest and happiness, we are ashamed to look Heaven in the face, and having lost Heaven for Earth by sin, we look downward still, as fearing that

that Hell, which we have so well deserved; and this is it which makes Men suffer all sorts of diseases, the Gout, the Stone, Tooth-aches, and all kind of Tortures, rather than die, because ill led lives leave Men under anxious fears and sad doubtings, what shall be their future state. When *Tamberlin* commanded all Leprous persons to be put to death, lest they should lead a miserable life, the poor Lepers thought his mercy cruel, and would have endured more willingly two Leprosies than one death; not because of any great comfort they took in their lives, but because they knew not what might follow after death. To lose this life without assurance or hopeful probability of a better, is doleful and bitter; but to lose it with assurance from Gods own Mouth of a far worse, of incurring an eternal death, anguish and pain without mitigation, this makes death deadly indeed,

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when the sinner must die again, for the sin he dies in, when the first death leads to a second; and when all the terrors, and sorrows, and pains, of the first death, are but the evidences of more, or worse to follow; when the fire that's now begun to be kindled, *will burn down to the lowest hell*, Deut. 32. 22. If we believe this in good earnest, why do we not hate sin, worse than death? Because sin is the cause of all this; the cause of death and all that is deadly: It makes us liable to a dreadful account at the day of Judgment, and makes our whole life restless and uneasy. This being so, how dare we trifle away one day or hour more of that term, or time of Trial, upon which, though so short, and so uncertain, depends such a life and such a death, such joys and such sorrows, such rest and such disquiet, to all eternity? Methinks if Heaven cannot allure us, with all the joys and
blessed

bleſſed eternal Reſt there to be had ; Hell might affright us , with its dreadful ſufferings, into our duty , and compel us to make God at leaſt, our laſt refuge, if not our firſt choice. No loſs ſo great as the loſs of God , and the Kingdom of Heaven , and that Reſt we are there invited to. No Priſon ſo loathſom, as the bottomleſs pit of horror and darkneſs : No ſight ſo ghawſtly as that of frightful fiends : No ſhriekings ſo terrible as thoſe of damned Ghoſts : No ſtench ſo noiſom as that of the lake of fire and brimſton: No fire ſo hot as of the wrath of God , which puts the ſinner into chains never to be looſed, into darkneſs never to be enlightened , and gives him *gnawing of teeth* never to be remedied , gnawing vipers never to be pulled off ; and this makes up ſuch a maſs of woes, ſuch a deadly death , as exceeds all humane eloquence to expreſs , much more all patience to endure. Now
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to avoid all this *St. Paul* tells us, *Heb. 12. 1.* what we must do, we must lay aside every weight, and the sin that doth so easily beset us, and *run with patience the race that is set before us*; running the way of Gods Commandements, which *St. Paul* calls here a *race*, is the way to this everlasting Rest; therefore *let us so run that we may obtain it*, and then our recompence is, a *Crown of life*; if we slothfully neglect it, our punishment is, *Tribulation and anguish, endleß and intolerable, the worm of conscience that never dies, the fire of hell that never goes out.* Were we left to the glimmering suspicious light of natural reason, as most Nations were of old, and many are still, to guess at the way that leads to this everlasting Rest, or to find it out by a painful enquiry, through many difficulties, and impediments of a contrary erroneous Education, we were by far the more excusable, but when
by

by the mercy of God, we have the Gospel sounding in our Ears, and the way to this Rest chalkt out before our Eyes in holy Scripture, and lively Oracles, with all the powerful perswasive motives of hope and love, inviting us to it on the one hand, and all the cogent constraining motives of threats and fear, to drive us to it; hearten'd on with promises, assistances, and instructions on the other hand; what pretence of excuse can we have, that we should fall short of this Rest? But some are often enquiring, what is the lowest degree of holiness, faith, and obedience, that is consistent with the escaping of hell, or hope of Heaven? They would know, what is the lowest rate that Heaven and eternal Rest will come at? The greatest part of those that would be resolved in this enquiry, are of a most disingenuous unworthy disposition; for when God hath obliged us, by
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so many mercies, assistances, encouragements, and rewards, thus to beat down as low as they can, the price of all his kindness and bounty; 'tis a dangerous sign that he that seeks heaven and happiness so faintly, will not seek it long; for we Sail against Tide, in our Voyage to Heaven; and earnest diligence is required in the passage thither, but if we begin to lay aside our Sails and Oars, we shall by the very stream of our nature, (the world and the flesh) be carried backward to perdition. The way to Heaven is upward, but the ground is falling that we tread on, and the heaviness of our nature, doth perpetually expose us to relapses. 'Tis very probable, that he that is so jealous and wary, of doing ought more than is necessary to this eternal Rest, will never attain to do so much: He is likely to shoot short of his Mark, who is so afraid of over-shooting it. He that said:

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So run that you may obtain, meant, so diligently, so earnestly, as if you were never sure enough of obtaining it, but by running as fast as your Spirits can hold out, till you come to the Gaol, the *high price of your calling in Christ*. The slothful Servant that said his Master was an *Austere Man*, did but slander his Master, to hide his own negligence, thinking all too much that he did, and that eternal Salvation, which cost no less than the death of the Lord of life, the Son of God, was set at too high a price.

Such as are thus niggardly of their pains, will find at last, that by not improving their Talent, they will lose at once both Heaven and it. *Take from him the Talent*, saith Christ in the Parable, *Matt. 25. 28. and cast the unprofitable Servant into outer darkness*. That this may not happen unto any one of us, let us follow the advice of the Apostle, *Heb. 12. 14.*
which

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which faith, *follow peace with all men, and holiness, without which no Man shall see the God of peace.* God is not disquieted or troubled, or angry, though for our sakes he seems to be so, when his wronged justice must punish us, unless we repent: 'Tis our sin not his wrath, which whets the Sword of the destroying Angel, and shall not we desire to be like the Angels, yea like our Heavenly Father, in being at Rest and quiet, and keeping the peace of our Spirits, in the midst of a froward generation? To be sedate and quiet in the midst of as many humours as Men? To be the same when others run several ways to break our Rest? To be humble when one scorns us? Meek when another provokes and rages? Silent when this Man reviles? Charitable when the other hates and persecutes us? Not to be transported with passion at others violence? To stay at home, and
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keep our selves in calmness, and peaceable Rest, when the World is gone out of order, not to pull it more in pieces, by seeking to settle it as we please? Not to enrage the fire that threatens us, by blowing up with violent words, but to quench it with soft answers, and to overcome evil with good, *following peace with all Men*, and fighting only against our lusts and passions, which War against the Soul, and disturb and hinder its rest and peace? *From whence come Wars, and fightings amongst you, are they not from restless lusts and desires of all sizes, that War and rage with in you?* These lusts are the spawn of the two great sensual principles, *Desire and Anger*. Sometimes pride, sometimes coveting that which God hath not made ones lot, and then disturbing and confounding properties, in hope of attaining it: All the unpeaceableness in the World, is forged, and managed by

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by these lusts : And the graces which Christ prescribes, *Matt. 5.* as *Humility*, *Meekness*, *Contentedness*, are sent to root them out, and to dwell with that impatience, and insatiable restless ravening, which troubles the World : But too many there are amongst us, who have not thus learnt Christ. The wrathful Malecontent, who disturbs both Church and State, sails through a stormy tempestuous Sea and Rocks and Sands ready to ruine him, that by the ruine of many others, in soul and body, estate and good name, he may arrive at his wisht-for haven of riches and power : But what doth he find at the end thereof, but a miserable Shipwrack of himself, as well as others, horror of conscience, hatred from Men of all parties, perpetual jealousies of his being bereaved of his dearly bought, unjust acquisitions, and at last, 'tis likely, *Hamans Gallows*, *Absalons Tree*,

Tree, or *Joabs* Sword? However an infamous name and memory, after an anxious perplext life, and that which is incomparably worse, eternal intolerable sorrow and pain both of Soul and Body. The like may be said of the Heretick or Schismatick, who, when he hath prided himself a while, by leading a numerous party or sect, of unstable Souls, from the *faith that was once for all delivered to the Saints*, from the *unity of peace*, and order of obedience to lawful Governours, into destructive Error and Schisme, finds himself wilder'd, and those that followed him crumbled into subdivisions, 'till one and the other end in shame and self confusion, bringing them either to repentance, or intolerable endless misery. But on the other side, the peaceable, meek, obedient follower of Christ enjoys his Rest, and the benefit of good Government, with cheerful thankfulness to God and Man;

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bears the troublesom oppressions,
and disorders, of an evil one pa-
tiently; and if the violence of se-
duced Governours, call him to the
fire and fagot, imprisonment, ba-
nishment, sequestration and what
not, he chuseth rather, poverty
and death, with torments for an
hour or two, than the farr worse
rack of an evil conscience, the
Worm that dieth not, and the *fire
that is not quenched*. They that go
about to build a Tower up to
Heaven, if they be once confounded
and divided in their Language,
'twill prove but a *Babel*, or shameful
Chaos at best: *When one builds and
another pulls down, what profit have
they then but labour?* Eccl. 34. 23.
A house divided against it self, be it
a Family, a Kingdom, or Church,
it cannot stand to Gods glory; And
it were to be wisht, that they who
have the glory of God in their
Mouths, when they separate from
the Church (which Baptized, and
taught

taught them their Christianity) for matters of an indifferent nature , no where forbidden , would take heed of dishonouring God , and his glory , by pretending to make them the end of their groundless quarrels and jealousies. The common enemies to true Religion are Atheism , and Superstition. Where-to then serves all this ado , about gestures , and vestures , and other external rites and formalities ? That for such things as these (never imposed but for decency and order) Men should clamour against the times , desert their ministerial office , fly from their Country as out of *Babylon* , stand at open defiance against lawful authority , in Church and State , draw their Pens and Swords against them ; whereto serves all this , but to give scandal to *Atheist* and *Romanist* ? The *Atheist* , to think there is no certainty in Religion , and scoff at all ; the *Romanist* , to think that theirs

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is the true, when their adversaries have so little unity and peace with each other? *Unity* and *Peace*, are the order and harmony, the beauty and strength, and comfort of our own Spirits, as also of Families and Neighbourhoods, Cities and Kingdoms, Church and State. *Peace* gives a seasonable opportunity of gathering wealth, and of employing and enjoying it, with thankfulness to God, and charity to Man; it gives an advantageous leisure for learning, and knowledge of all sorts; especially that which most concerns us, the *Knowledge of God and Christ Jesus*. But *division* and *strife*, are the ruine and misery of single Persons, the bane of private Families, publick Societies, Church and State, and all that is profitable, or comfortable to Man. When the World is out of frame, peace establisheth the pillars of it, brings every part to its own place, the sensual under the rational, the flesh under

under the beck of the Spirit. It draws the Servant under the Master, the Subject under the Magistrate. The peace of Families and Kingdoms, makes every part to dwell together in unity, it keeps every Man in his right place, the Master on Horseback, the Servant on the ground; the King on the Throne, the Subject in his private station; the pastors in their place of teaching, and the people in theirs of attention and devotion: Like an intelligence, it moves the lesser Sphere of a Family, and the greater Orb of a Commonwealth or Kingdom, composedly and orderly in its happiness. Peace is so necessary in all conditions to rest and happiness, that without it, ones Family is a prison, or sad confinement to trouble and molestation: Neighbourhood, gives but the opportunity of vexing and injuring one another: Towns and Cities, are but so many wildernesses of wild beasts:

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The Church no Church, more like *Babel*, than *Jerusalem*: A Kingdom or State, a disorderly *Chaos*; yea an *Aceldama*, or field of blood.

By peace at home, good Laws and Orders are made and kept; Magistrates respected, Subjects relieved according to their necessities: By peace and agreement in the Church, Gods ordinances are duly observed, good discipline executed; Pastors and Teachers maintained and encouraged, the People edified, Gods houses preserved and beautified: Who is there then that would not seek his eternal Rest hereafter, by seeking peace and ensuing it here?

Christian Religion, that leads and conducts us to this eternal Rest, is also the wisest and most powerful preserver of peace in order to it; It commands us to study and pray for it, to follow it, with all diligence till we overtake it; we are commanded to lose our right for the
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sake of peace, to part with Coat, or Cloak, or any thing tolerable, rather than it.

Peace levels the hills, and raises the vallies, and casts an healthful peaceable influence, on all conditions and qualities of Men: That as it was prophesied, *Isa. 11. 6.* The *Wolf may dwell with the Lamb, and the Leopard lie down with the Kid.* And if it be not so with Christians, it is because they are so in word, but not in heart; have received the Gospel of peace in their Ears, and heads perhaps, but not in the love thereof: For were they indeed the Sons of peace, in whose hearts the peace of God takes place, were they Members of that body of which Christ is the head, then every Member of such a Kingdom or Church, would keep its place, with subordinate dependance; the rich by supplying the poor, the poor by blessing the rich, the wise by teaching the ignorant, the igno-

rant by hearkening to the wise ; every Man being as an Angel , or ministring Spirit, to another. But the restless , unpeaceable person , counts it his honour, to speak and do what he list :

To pursue his enemies till he take them , and beat them as small as the dust before the wind ; to stand in the vally , and touch the Mountains till they smoak ; reach at that which is above , and pull it down ; divide that which is united ; shake that which is established , violate that which should not be toucht ; and are ever moving and heaving upward , to gain a name , though it be by firing a Temple , or setting a Kingdom or Church in combustion. Thus are honours valued and sought among Men, the Sons of *Belial* , that would be yokeless. Honourable Schismatics descend from *Jeroboam* , who made Israel to sin ; from *Corah* , *Dathan* and *Abiram* , who rose up against
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Moses and Aaron, till they perished in their contradiction: Honourable Hypocrites, Pharisees, and the Sons of Pharisees, whose name, and profession was, to separate as more holy; though the Baptist and Christ himself, condemned them as more wicked.

Honourable Murtherers, of their Father the Devil, who was so from the beginning of sins entrance into the World; ambitious, covetous, discontented, revengful, humorous, unpeaceable persons, and these would be accounted the Honourable grandees of the World; but in the Court, and Heraldry of Heaven, we find no such Titles of Honour. An Honour it is to be at peace and rest; *cease from strife*, *Prov. 20. 3.* The *peaceable* Man, he is the *Honourable* Man in Scripture, and in Gods account: By peaceableness, and following peace, Men procure to themselves a sure Title to everlasting peace and rest; knowing
that

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that the *merciful* shall obtain *mercy*, the *peaceable*, *peace*, and Rest at the last. But there are amongst us, unquiet restless persons who pretend to inspirations, and boast themselves of the Spirit; but we are exhorted by St. *John*, 1 *Ephes.* 4. 1. *Not to believe every Spirit, but to try the Spirits, whether they are of God or no*, because *many false Prophets are gone out into the World*: And our Saviour's direction for the discovery of them we have, *Matt.* 7. 16. *Ye shall know them by their fruits*. Our Saviours meaning could not be only, nor chiefly, the fruits of their lives in their outward conversation, for falsehood is often set off by Hypocrisy; and a shew of sanctity, goes for great purity; and pretences of Religion and Reformation, serve to delude, and mislead unstable Souls. This is the Wool which the Wolf wraps about him, when he means to do most mischief, with least suspicion. The
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old Serpent is not so silly as to think, that his Ministers (whilst they are working the works of darkness) should be able to draw a considerable party into their communion, should they appear in their dismal colours; therefore he puts them into a new dress, before he send them abroad in the World; transforming them, as if they were the Ministers of light; therefore our Saviour could not mean the fruits of their lives so much, as the fruits of their Doctrine, that is to say, the necessary consequences of their Doctrines. If what is spoken and Taught by them, upon examination do plainly appear inconsistent with any one branch or duty of a Christian life, the words we may be sure are not wholsom words. It can be no Heavenly Doctrine, that teacheth Men to be *earthly, sensual, and devilish*, that tends to make Men *unjust* in their dealings, *uncharitable* in their

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their censures , *undutiful* to their superiours. It was not the purpose of God , in publishing the Gospel, and thereby freeing us from the rigor and curse of the Law , so to turn us loose and lawless, to do (as when there was no King in *Israel*) what *seemed good in our own Eyes* ; follow our own crooked will , gratify any corrupt lust ; but to oblige us the faster, by these new benefits, and heavenly promises, and to bind us to our good behaviour the more strictly , allowing no liberty to the flesh , to *fulfil the lusts thereof* , but to exact of us sincere sanctity and purity , both of inward affection , and outward conversation ; otherwise no true Rest to be expected.

But our pretenders to the Spirit, who call the Scriptures a *dead letter*, boast of new inspirations, and endanger greatly the bringing in confusion amongst Men , and disturbances into States and Kingdoms ; the Governours whereof, having

no other authority, than what is either founded or agreeable to the word, or will of God, it will still be in the power of each pretender, to deliver Oracles out of his own breast, as the immediate dictates of Gods Spirit, quite contrary to the safety, and interest of that Government, which any where is, or may be established: And so the peace of Kingdoms, must be as uncertain and changeable, as the phantasies of Men, and the Laws as alterable as Testaments are while the Testator lives; every illuminate breast pretending to come like *Moses* from God in *Sinai*, with new Tables of divine Commandements, which must abolish and exclude the old; but it is our great comfort, blessed be God, that the publick Doctrine established in the Church of *England*, is at this day such, that it is not chargeable, with any one thing, contrary to any part of that duty, which a Christian owes, either to God or Man. Let

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Let these pretenders consider what the Apostle saith, 1 Cor. 12. 7. *The manifestation of the Spirit is given to every Man to profit withal*: As if he should have said, let no Man pretend to the Spirit, for any other end or purpose, save for what it was given, and that was not to procure himself glory, not to separate from his Brethren, not to pride and puff up himself by despising and scorning others, but to advance the glory of God, and promote his own and others salvation.

If what thou hast or pretends to have, be given, the honour is the givers, and the receiver must give an account how he hath used, what he hath received. Now in order to the procuring this eternal Rest, there are indeed in the Church several gifts, in several men; different Offices, and divers operations, which look at first as if they proceeded from several principles, and tended to division; but
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as all this variety tends to unity, so all indeed proceeds from unity, Unity in Trinity, one and the same God truly distinguish'd into three Persons, but always united into the same God-head.

But what Rest may those Men expect, who dig at the foundation of our Religion, and stick not to deny that blessed Trinity, into whose worship, and in whose name we are Baptized: The name of the *Father*, the *Son* and *Holy Ghost*? To which three Sacred Persons we so often say, *Glory be to the Father, and to the Son, and to the Holy Ghost*. These are the Three which said to each other, when they made Man, *Gen. 1. Let us make Man after our Image, in our likeness*. These are they which manifested themselves at our Lords Baptisme; joyning again to renew that Image, in which we were made. The Father in the voice, the Son owned by that voice, the Spirit in the Dove abiding on him:

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him: These are that *Holy, Holy, Holy*, to whom the Seraphims in *Isaiah*, under the old Testament, gave all glory. These are they to whom the Angels and Saints in Heaven, sing that Anthem of praise in the *Revelations*. This is the sum of Christian Religion, and that which brings Rest and peace eternal to all that well understand and receive it.

And therefore the Council of *Nice* ordained that the *Litteræ formatæ*, or *Commendatory Letters*, which were the solemn warrants of entertainment, and hospitality, between Christians, should be subscrib'd by these Letters Π V Α Π, denoting the Trinity, and their faith who carried those Letters. *There are three (saith St. John) that bear record in Heaven, the Father, the Word, and the Spirit, and these three are one and the same God blessed for ever: One Essence, according to what our Lord hath said,*

I and the Father are one. Thus to believe, highly concerns us all, because of all errors, none so pernicious, none so intolerable, as those which concern the first fountain, whence all things flow; and the last end to which all things tend. Derive all from the blessed Trinity, ascribe and refer the glory of all to the blessed Trinity, and then we shall come to enjoy him in blessed rest and happiness, whom we thus believe, adore and honour.

St. Paul tells us, 1 Cor. 12. 8. That *there are diversities of gifts, but the same Spirit; differencies of administrations, but the same Lord; diversities of operations, but it is the same God, that worketh all in all.*

This should stand as a great argument of Unity, and Charity amongst our selves, Humility and Thankfulness to God, who hath made us partakers in several measures, and degrees of these gifts; these administrations, these operations;

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tions; that though our gifts, and places, and works are very different and unequal, yet they come all from the same Spirit, Lord, and God; who wisely governs and orders all things by his Council here below: The Apostle tells us, *v. 8.* *To one is given the word of wisdom,* [a special ability of understanding] *To another the word of knowledge,* [to interpret the mystical senses and veiled meanings of holy Scripture] *To another Faith,* [or a firm belief to work all miracles] *To another the gift of healing,* [a peculiar power to cure diseases without the help of Physick] *To another the working of Miracles,* [such as was the delivering *Hymeneus* and *Philetus*, to be afflicted by Satan; the striking *Elymas* blind, and *Ananias* and *Saphira* dead] *To another diverse kinds of Tongues,* [the gift of speaking several and strange Languages, which he was never taught;] And *all this worketh that one and the same Spirit, who divides*

divides his several gifts, to several Men, according to his good pleasure.

Other Scriptures tell us the same, as that of St. Matt. 25. 15. *The Master of the house gave to one Servant five Talents, to another two, to another one, to every one according to his several ability: He gives such, and so much as he sees every Man is fit to make use of, to Gods glory and the Common good. Thus God will shew himself both a free donor, and a wise disposer of all things. For if one Man should have all abilities, and others few or none of any worth, the World might seem to be guided, either by blind fortune, or fatal necessity; but now that Men have their several Offices, and their several abilities, by which they are each fitted for anothers service, and all for the beauty and benefit of the whole frame; the hand of divine providence, appears in the disposing of them. God would have Men take notice of*

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their gifts, and of their defects, that by the one they may learn humility, and by the other thankfulness. For if any one had all parts, he would be too proud of his perfections, and begin to think he needed not the supply of Gods farther favours, who had so much of his own already. Again, if any Man were destitute of all Gods gifts, and mercies, he would want matter to bless God for. But now that God hath given to Men a measure of good things, and hath temper'd their gifts, with many defects, they may easily see, they are both indebted to God for all they have, and depending on God for all they want. And so this dividing Gods gifts, should teach us to think humbly of our Selves, and thankfully of God, and to set up our Rest in those gifts and graces, which his bounty hath so freely conferred upon us. Not inwardly to repine and envy, nor outwardly to disturb
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and pervert, that order which God hath made, but to let God alone with his wife and gracious dealing with us, and to rest satisfied with our own portion, and to prize and esteem the gifts of others, acknowledging their due worth and value where ever we find them; for if the holy Spirit of God, divide his gifts as he will, and his will is always gracious and wise, then either to deny, or envy, or debase them, is no better than to thwart God, in one especial work of his wisdom and goodness.

Some Men indeed would have greater gifts, and most Men would have greater callings and places in the Church and State; all secretly grudging against God, and envying one another; and if it were not the mercy of God, to over rule such secret swellings, they would burst out to the overthrow of peace and order, and would prove no less destructive, to our temporal quiet

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and Rest here, than to our eternal Rest hereafter. 'Twas good Counsel which *Joseph* gave to his Brethren, when they were returning with their Sacks of Corn to their Father in *Canaan*, *See ye fall not out by the way*. We are all Travellers returning to our Fathers house, the Heavenly *Canaan*, in which are *many mansions*, enough certainly for all the Sons of *Adam*, and God hath given to every Man, such gifts and graces, such guides and assistances, for their conduct, that were they not wanting to themselves, they need not doubt their safe arrival. But such are our fallings out by the way, such our jarrings and dissensions, our lingrings, delays and backslidings, that we may have cause to fear, the greater part of these Travellers will fall short of these mansions, and never take up their Rest in their Fathers house.

It is an ancient and true saying,
Unum quodque est propter operationem suam.

suam. God hath made all that he made; ordered all things that he ordained (and there is nothing but what he made and set in order) for that work and operation, to which its nature, place and faculties, are fitted. The work and operation therefore, is the first in order of intention or design, though the last in order of execution and accomplishment. But nothing can operate or work aright, except it be gifted, or endued with some faculty, or hability to that work. And that this faculty or hability may produce its work in due order, it must have its due place and office, appointed by him who orders all things.

Now as this is true and certain in the universal body of the World, and in the particular natural body of all Men; so it is chiefly to be observed, in the Spiritual body of Christ's Church. First there are gifts to enable Men to perform the work for which God hath appointed

them. Then there are Offices *Ἀρχαίαι* or administrations, to authorize them, and give them Commission, in their several places to exercise those gifts, with which they are endued, and perform those works, for which they are gifted and authorized. Then there are works, which must be performed by Men endued with those gifts and those Commissions.

This is the wise method and order which he that hath made all things in number, measure and weight, hath prescribed, and observed himself in all his works, and prescribed us in his word to observe. Gifts are first mentioned, because they are first necessary, for the qualifying of the Person both for his office and his work. What ever we have, what ever we are, by nature or grace, in our worldly condition, or in our spiritual, is a gift: For what are, or what have we, in any respect, if good it be; that

that we have not received, from that God, who is the only self-subsisting, all-sufficient fountain, and fulness of all being and life? For in him we live, and move, and have our being: From him, and through him, and to him are all things. He spake the word, *Let it be thus, and thus*, (by that eternal word his only Son) *and it was so*.

His Spirit moved upon the Waters, and all things that he pleased to have done, through this word, by this Spirit were produced; for by the word of the Lord were the Heavens made, and all the host of them by this Spirit, or word of his mouth. All then is his gift: Ab unissimo Deo manant multiformia, ab aeterno temporalia; All diversity comes from Unity, all times and temporal things, from the eternity, of this Trinity. It is God alone that hath made and order'd the dull Earth and the active Sun, distinguished the World into such diversity of Creatures, in order

order to serve one another, the Elements for the mixt bodies, herbs and grafs for the living unreaſonable Creatures; thoſe for Man, and Man for his own ſervice and glory.

If God had made but one Creature, that one had proved him an infinite God, as to his power, for nothing but an Almighty power, can bring forth any thing, though but an Atom, or duſt or ſand out of nothing. But now that he hath made and appointed ſo many Creatures, in ſuch a juſt and excellent order, this makes the riches of his wiſdom and bounty, clearly appear to the Eye of reaſon, and then he demands of Man, who hath this reaſon, in all humility and thankfulneſs that he adore and revere that God, who hath made ſo many divers Creatures to ſerve him, that he may learn thereby to ſerve and love his Creator, and gracious benefactor; and ſo at laſt come to enjoy him, whom he hath thus ſerved,

served and loved, in eternal joy and rest.

If any one should ask, why was I made a *liveless* Element, a *senseless* Plant, an *unreasonable* though a *living* Creature, but a *reasonable* Man, above all these, able to see, and consider what I see and know; to the honour of God? There can no account or reason be given, but the free bounty of his gift, who thus distinguish and ordered all things. And so also amongst Men; why one is noble, another obscure; one rich, another poor; one beautiful, witty, and strong, another weak, dull, or less comely, what account can any one give, but that *there are diversities of gifts, but the same Spirit*, Lord, God, who thus orders them? And this must teach us contentedness, without envying Superiors; and Charity, without despising or neglecting inferiors.

But besides these gifts, these Offices and administrations, which
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God hath placed in the World, for its Temporal Government; there are gifts supernatural and spiritual, which God hath ordain'd and placed in the Church, for the spiritual Government of Mens Souls, in order to Gods service here, and Mans eternal Rest and Salvation hereafter. And these gifts, Saint *Paul* in the first to the *Corinthians*, 12. 28. reckons up to be eight in number. *First Apostles, Secondly Prophets, Thirdly Teachers: After Miracles, then gifts of healing, helps, Governments, diversities of Tongues:* Whereof five were needful only at first, and so to continue but for a time: But those that were to abide for ever, are reduced to Three, *Teachers, Helps, Governments.* Priests or Presbyters to *teach*, Deacons to *help*, Bishops both to *teach, help, and govern.* These all, the Church had from the beginning, and our Church blessed be God, still hath them. These the Synod
of

of *Carthage* calls the *Three degrees of the Clergy*; and we find frequent mention of them, in all the Monuments and Records of the Church, whether Provincial Synods, or general Councils, Publick Liturgies, or private Writers, Historians or Fathers; *Canons* made for their several Offices and Administrations, bounding and limiting each from other, in their proper works and operations.

That of *Presbyters* and *Deacons*, hath been less questioned; but that of *Bishops* more disputed in late times: yet who can question, or doubt of their being placed in the Church, by the Apostles themselves, that hath with any impartial Eye, read and considered, either the Scripture, or the ancient expositors of Scripture. *Timothy* at *Ephesus*, and *Titus* at *Creet*, have their Episcopal Office and duty plainly described, and order'd in Scripture by *St. Paul*. The *Seven Stars* in *Christs* hand, *Rev.*

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1. 20. are the *Seven Angels* of the *Seven Churches*, saith Christ himself. And he that considers what these Churches were, of how numerous Christians, of what large circuit, containing several Cities and Countries, can hardly doubt of what the Ancients have said: *That the Angels of these Churches were not only Bishops, but Metropolitan Arch-Bishops.* Sure we are, that Church Writers and Historians, set down the very particular names of these Seven Angels or Bishops, and not only so, but their Successors for several Ages.

The first general Counsel of *Nice*, from which the *Nicene Creed* hath its name, consisted of Three Hundred and Eighteen Bishops, as many as *Abraham* had in his Army against the Kings, in the story of *Genesis*, as St. *Ambrose* wittily alludes. And the first general Synod, calls the Government by Bishops, Arch-Bishops or *Metropolitans* ἀρχidia ἐν the

the *antient guise*: So ancient it was, that the ancient writers we have (and some we have of the next Age after the Apostles) mention it as universally spread over the Church, and from no other at first derived, than from the Apostles.

Nor could it indeed have been so early, or so generally diffused, from any less authority than theirs. These are they whom St. Paul calls *προεσώτες καὶ ἡγούμενοι*, giving them power of ordination and of Government, *Rulers* and *Presidents*. *Ignatius* every where distinguisheth them from Presbyters, and Deacons, as being above them, and calls them *Κρατέντας*, *Governours*. So doth St. *Cyprian*, *Origen*, *Eusebius*, *Epiphanius*, and who not? attributing to them not only the chief place, but the highest authority and power of Government. *Hierom* himself, though but a Presbyter, and a zealous defender of Presbyters dignity, derives the difference of degrees
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no lower, than from the times of the Apostles, for so are his words; *When they began to say, I am of Paul, I of Appollo, I of Cephas, then were Bishops every where placed to prevent Schism.* And that we may know, that these Apostolical traditions are taken from the Old Testament; what *Aaron* and his Sons, and the *Levites*, were in the *Jewish Temple*; that *Bishops, Presbyters* and *Deacons*, were in the *Christian Church*. And therefore if we will not make so learned, and so religious a Person, plainly contrary to himself, he must be so understood in his other sayings, as not to deny what he plainly affirms, *That Episcopal Government came from the Apostles.*

But this hath been so Dr. Templer,
fully discussed of late 1676.
years in this Nation, and particularly by a Person of great worth and learning, at a *Visitation* in *Cambridge*, (to which I refer you) that

that I shall no longer insist upon it, only remind you, that differences there are of Administrations, that is, of Offices in the Church, as well as diversities of gifts; and all these different Administrations, high and low, as well Bishops, as Priests and Deacons, are called *Ἀγκυρίαι*, the proper term of the lowest of the three, the *Deacons*; which we translate *Administrations*, but might as well be rendred *Ministeries*, or *Services*: But why are they so called? Surely to teach the highest of them, both diligence and humility in their Office. Every honour, hath its burthen answerable to it; and the higher the Office of Government, if it be truly and conscientiously discharged; the painfuller is its work and service. 'Tis an old saying *ἔις δ' ὅλβ' ἐν οἴκῳ μεγάλῳ ὁ δειπνότερος*. *The Master in a great house, is the greatest Servant*; while all they serve him, in their several places, he is fain to serve them all,

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study and watch to provide for all, to govern all. In no house is this so true, as that of the Church: For whose cares, studies, dangers, watchfulness are so great, so various, so perpetual, as theirs, if they do their duty? And whose Condemnation is so great, if they do it not? Bishops are Generals in this Spiritual Army, and yet saith *St. Paul*, fellow Souldiers; accountable to our *Common Lord Christ Jesus*, not only for their own Souls, but for others too; nor is the meanest Common Souldier, by the hundreth part, obliged to so many cares and pains, exposed to so many dangers and troubles, as these Generals. Rulers they are in Gods House, but their ruling is for Gods service, and Mans Salvation: And what a load of cares and pains, doth this ruling lay upon them? Fathers they are in place and dignity, but Brethren in love and humility they must be. *Stars and Angels*

Angels they are called, but how do the Stars run their course, day and night for the service of this inferior World? How do the Angels condescend to be ministring Spirits to the poorest of Gods Family?

Read but what our Saviour saith, *Matt. 20. 27. Whosoever will be chief amongst you, must be your Servant, even as the Son of Man came to Minister, and to give his life a ransom for many.* Read what Saint Paul saith, *2 Cor. 11. 23. to the 30.* and you will surely confess, that the highest Offices in Gods Church, are the most painful dangerous services: Ministeries truly so called, so truly, that the Ancient Bishops entering that Office, might truly say, *nolo Episcopari.* But the more painful their service is, the greater ought to be their honour, both of inward respect, and outward maintenance. All that are under these Ministeries, or Administrations, ought to take heed of despising them for this

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reason,

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reason, because they are *Ministeries* ; but rather honour them because they are *over you in the Lord*.

The higher powers, Kings themselves, are twice called by this very word *διάκονοι*, the *Ministers of God*, *Rom. 13*. The Angels are called *Ministring Spirits*, yet are still *Principalities and Powers, Thrones and Dominions*. Nay, our Lord himself, whilst he was yet on Earth in the form of a Servant, is called by this word *διάκονος*, the *Minister of the Circumcision for the truth of God*. This must teach those in this high place, humility and diligence, but others it must teach obedience and thankfulness, to esteem them highly, for their works sake ; to *obey them that have the rule over you, and submit your selves, because they watch for your Souls, as they that must give an account*.

He that desires the Office of a Bishop, desires a good work, saith St. Paul : Good indeed, and a work indeed. To govern and guide so many flocks
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and their Pastors, with zeal to God, and Charity to Man ; with unwearied patience and humility ; without corruption or partiality, through favour or fear, of high or low, small or great, poor or rich ; to govern and teach wisely and diligently ; to look so carefully to ordination, that all the truth, and none but the truth, be constantly preached, and the service of God be constantly performed, with all reverence, free from prophaneſs, with all purity, free from ſuperſtition. That the Sacraments and diſcipline of the Church, be adminiſtered in their power and beauty ; all this is a work indeed, as full of labour and care, as of honour : Even the lower Adminiſtrations, thoſe of Presbyters and Deacons, have not they their work too ? They have ſure in their ſeveral places enough to ſpend their time, and Spirits wholly in, if they do their duty. The Presbyter hath a

great share of all. The Bishops work is in a great part committed to him; and would the People make that use of Gods Ministers, which their Eternal Rest and Salvation requires, it would quickly be found, that preaching were not half of the Ministers work and care: And yet Preaching is no small work. To instruct clearly in all the Mysteries of Faith, to exhort earnestly, and affectionately, to all the duties of life and practice; to convince so many numerous errors, as daily arise; to rebuke and reprove so many sins, and sinful Persons; without fear of the *great*, or the *many*; to comfort the feeble minded; to humble the haughty; to stir up the slothful, and temper the furious; to uphold the falling, and relieve the wavering, and reduce the wandering; to *stop the mouths of* so many, and subtil *gainfayers*, from the Atheist to the Schismatick; from the Prophane to the Superstitious;

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to clear those Obscurities, to answer those difficulties, remove those scandals, which so many Men in weakness, or wilfulness are subject to, and to second all this with a life unblameable; this certainly, is a work of great variety, study, and pains: and yet a work so necessary it is, that better for us, we had no gifts nor Ministry at all, than not to perform it: and the more it behoves the rest of the World, not to hinder, not to discourage, not sacrilegiously to rob, not to perplex us in this our work; but to strive to make it as comfortable to us, and as fruitful to yourselves as you can, seeing the end of these Ministeries, these services, these works, the end of all our labour, is to bring you to *endless Rest*.

All our abilities, all our gifts are from the *same Spirit*, all our works are wrought by the *same Lord*, *who worketh all in all*, that is well wrought; both in him that writes,

and him that reads , both in him that speaks, and him that hears , in him that is governed , and in him that governs. if this be so , let us banish all *pride* , If our gifts, and places, and works be never so high, never so many ; *Envy*, if our gifts and places seem never so few and low ; for what are the highest amongst us , but the instruments and servants , of this supreme donor, and mover ; receiving all from him , accountable for all to him ? And how can the lowest and meanest murmur , or object any thing against it , since they that have the lowest and meanest , have it a gift, and could not challenge it as due , but have it by the wise disposal of that Lord, whose wisdom knoweth what is fittest for each ; and whose goodness bestows that which is most fit , and the meaner , or less gifts and places any one hath , the more easily is both his work , and his account ?

Away

Away then with *haughty Pride*, or *mutinous Envy*. Let not one say with repining regret, *I am slow in apprehension, weak in memory, shallow in judgment, whilst others are quick, tenacious and solid: I have neither wealth to buy voluminous Authors; nor arts, nor parts, as others have, to dive into those difficulties, and obscurities, and gain a clear solution of them, as others have.*

Nor let others say in haughty contempt of their inferiors, or meaner Brethren; *how mean are such and such compared with me, in graces, and places? I can lead my amazed Auditors, whither I will, with my eloquent Tongue; whilst others freeze in their Pulpits, and tire their Auditors into wearisomness and drowsiness.* But let the one and the other say, *These are gifts freely bestowed, where it pleaseth the giver, and who shall say unto him, what doest thou with thy own? He owes nothing to any, who can demand any thing of him as*
his

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his due? He is the supreme Wisdom, who shall direct him in his Counsel; where and how to dispose and bestow his gifts? The supreme Lord, who shall command him, where and how to dispose and order his Administrations? He is the only Almighty God, who shall accuse his work of weakness or defect?

Let the lowest and meanest remember to say, *Though God hath denied me this or that which others have, yet hath he given me something which others want. He hath not given me an high place, but he hath given me that retirement and safety, of which those that are in high places, are bereaved. He hath denied me promotion, but given me that health, which they that are preferred before me, would willingly purchase.*

On the other side, let those that have highest gifts and places, say to themselves, *Why should we boast of our Lords bounty, and not rather tremble to think, of ascribing that to*
our

our selves, which is his free gift and dispensation; least he take it away, when he sees it abused; or if he continue it, condemn us the heavier for being unthankful?

Since it is thus ordered, by the wise disposer of all things, let one, and the other remember, that all are the Spirits *Almsmen* in their gifts. The Lord's *Ministers* in their Offices, Gods *Workmen* in their works, and thus when every one shall be contented with his Talent, each one shall find peace and quiet, and Rest within him here, and be qualified for eternal Rest hereafter.

The World hath many pretenders to this Rest, and those so contrary one to another, that their very pretences to it, shew this eternal Rest to be very desirable; but the contrariety shews, that this Rest hath so much of difficulty in it, that all that lay claim to it, cannot justify their claim: And though they

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they cry with the Mathematician *εὑρηκα, εὑρηκα*, *I have found, and I have found it*; yet they are so much to seek, that their confidence, without evidence, hath brought many to put it to the question, Whether there be any such Rest to be found? We must not be so foolish, or so slothful, as those Scepticks, who question, or deride the possibility of searching, and finding out this eternal Rest; but with humility and diligence, humbly apply our selves to those Rules, which are given us for its discovery. Some there are that lay claim to no other, nor higher felicity, than that which either natural Philosophy, or civil Policy can help them to: And these, though they have gone far, discovered and publisht many truths, pleasant and profitable for the World; yet their aims are too low, to give the soul of Man satisfaction, or acquiescence here: The light and rules they walk by, too
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weak, and too uncertain, to reach those very aims, which themselves own ; much more must they needs fall short of Mans great eternal end, this endless Rest : The pursuit whereof, is our wisdom here ; the attaining whereof, is our happiness hereafter.

There are in the World Men (and those not a few) who seek after wealth and honour, and great power ; and weary themselves day and night, to attain their ambitious desires, and think themselves still in the way towards this eternal Rest : But our Saviour's appearing in the World, as he did, in much humility, demonstrates unto us the contrary. The innocency, righteousness, charity and holiness of his life, were so conspicuous, that the Scribes and Pharisees, nay, the Devil himself, could not find any true accusation against him ; and he that betrayed him, went and hanged himself, because he had be-

betrayed so *innocent*, so good, and *holy* a Person: Because he came not to *gratify*, the worldly and carnal expectations of the *Jews*, with any outward pomp or splendor, suitable to their desires, they *vilify* his Person, *revile* his doctrine, *persecute* his followers, *contrive* his ruine: Yet what was a temporal advancement, or deliverance to an eternal redemption, from sin, death, and hell; to an eternal advancement, above all enemies, to those *honours* and *joys* at *Gods right hand*? And how contrary had it been to the design of his incarnation, which was to satisfy for Mankind's former Pride and Ambition, intemperate voluptuousness, insatiable covetousness? To exemplify, as well as teach them, the grace of piety, and contentedness, with the meanest condition here below, by setting their hearts on things above? How contrary had it been to such a purpose, for our Lord to have appeared

appeared in the plenty of wealth, or the splendor or pomp of worldly honour, in the power of Armies, to conquer Nations, by Sword or Force, all which would have but enraged the sinful distempers of Mans Soul, which he came to cure? He had given the *Jews* abundant evidence, both at his birth, and throughout his life; yea, at his very death, that 'twas not weakness, or any necessity that made him appear in such mean condition; but his voluntary choice, and love to Mankind; to draw them off from the love of this World, to that of God and a better life: For surely he that could command a *Star*, to attend him at his birth, and an *Heavenly Host* to sing an Anthem of *Glory to God*, at his Nativity; might more easily, had it pleased him, been born in another place than a Stable, with other manner of attendants, than a poor Virgin, and a Carpenter. He that could
feed

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feed five Thousand, with a few Loaves and Fishes, might have *maintained* as numerous an Army, as he pleased: He that could *cure* the Blind, and Lame, and Deaf at a word; *heal* all manner of Diseases, *command* the Waters, and the Wind, *raise* the Dead, *cast out* Devils, might quickly have had an invincible force, of Men and Angels, to quell the *Romans* and other Nations. He that could *strike* his apprehender to the ground, at the *beck* of his will; make the Sun withdraw his *light*, at Noon day, and full Moon; the Earth *tremble*, the Rocks *rend*, the Graves *open* at his death; could easily have saved himself from death; but then he should have by his Example, *renowned* that love of worldly riches, pleasures and honours, which by his Doctrine of *humility, self denial, and contempt of the World*, he sought to *mortify* and *disgrace*.

High

High and lofty thoughts , do much hinder our progress towards our eternal Rest , and hide from us the true knowledge of our selves ; whose first Element is but dust ; *Dust thou art , and to dust shalt thou return* : Dust is our native soyl , and last home ; to which we must by a firm decree , repair ere long. By soaring aloft after worldly honours , we do but make our wearisom way , the longer , and more crooked ; our fall more grievous (especially if suddain) and our final account after death more heavy. Aspiring *ambition* overthrew the Tempter , *Lucifer* himself. What Spirit is it then think we , which moves such young and tender Plants , as scarce thrive under the walls of Gods house ; such Vines as hardly bear fruits , in the warm and well fenced vale ; (I mean the retirements and vacations of a low and private condition ;) to affect the cold and open Mountains , exposed to blasts of
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noysom winds? Is it their glory to be above others of their own rank, and education? This might be purchased, with less danger to themselves, and more good to Church and State; if they sought to overtop them, more by their own proper height, or true growth, in all graces and good works, than by meer advantage of ground: For *when every Valley shall be exalted, and every Mountain made low*; that is, when all worldly differences of States, shall be laid aside, (as at the last day they will be) the fruit which hath grown in the vale of humility and contentedness, will appear both higher, and better far, than the ordinary off-spring of the Mountains or highest places of preferment. Were Men so wise in heart as to consider, that the lower their place or condition is (so it be not exposed to fouds of violence) the apter it is to suck in the dew of Heaven, and bring forth fruit in its season.

There

There are in the way to this eternal Rest, great variety of Travellers, furnisht with various and different abilities; whose faces differ not more than their minds and manners, and these though they run contrary ways, yet all pretend they are in pursuit of the same end, and are upon their march to this eternal Rest, even then, when their backs are turned upon it.

The bloody restless Traytor would be thought to be in search after this eternal Rest, and Life, though he seek for it in the paths of death, and works like the Mole underground, and thinks that no Man shall see him, 'till his abominable wickedness be found out, and 'till, in the *same Net that he laid for others, is his foot taken*, and 'till his own demerits, and the justice of the laws, halter him into a shameful death, and swing him into another World, there to have *his portion, with* (the first and greatest of rebels)

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rebels) *the Devil, and his Angels*, and (unless prevented by a timely repentance) to remain in flames that burn to all eternity. Another sort of Rebels there are more noble, though not less bloody than the former, of an higher and more honourable extraction; yet such as move in the same Sphere, who hide their heads aloft in the Clouds, who also think that none shall see them; but he that is higher than the highest, laughs them to scorn, and lets them drop into the same pit, which they made for others; 'till the Sanction of the Laws, strikes the Coronet from off their Heads, their Heads from their Bodies, and lays the Ax to the root of that Tree, which brought not forth good fruit, and is therefore hewn down, riven out, as it were, and cleaved for the fire. Were Religion as much in these Mens hearts, as it hath been in their pretences; that Religion I mean, which is, first *pure*, then *peaceable*,

peaceable, they might have been gathered to their Fathers in peace, and not have pulled upon themselves, a speedier, and a sadder mortality, than that which God and Nature had first appointed for them.

Next, The Zealous Schismatick thinks he is making sure of this eternal Rest, for himself and also for his followers, who runs, before he is called, and intrudes himself into that holy function, of which we read, *Heb. 5. 4. No Man taketh that honour unto himself but he that is called of God, as was Aaron.* That is, no good, or holy Man, must or ought, or doth take this honour upon himself, but he that is truly called of God. Such as *Corah*, have too often, and too presumptuously taken it upon them, without being called, appointed, or ordained, by lawful authority: But how hainous a sin it is so to do, may appear by the dreadful punishment thereof; the Earth opened and

swallowed him, and his, up in a moment, *Uzza* may not touch the Ark, the *Bethshemites* may not so much as gaze into it. And though now, no such punishment be inflicted any more; nor such a death as St. Peter inflicted on *Ananias*, befall Sacrilege, (for Miracles are ceased) and such Examples at the first were inflicted on purpose, to signify the guilt of that sin, and so to terrify from it for ever; yet God and his law is the same for ever, and they who prophane his holy orders, and institutions, by bold obtruding themselves upon them, will find a punishment meet for their sin, here or hereafter.

What more prophanes holy things, than that which makes them common to all, who have but the forehead to claim and take them? But since the acceptance of the office, and its work on Gods part is all in all, as that which can bring a blessing on Priest or People;
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it highly concerns us, both in wisdom to our selves, and in duty to God, and in Charity to others, neither to take that honourable office to our selves, nor give admittance, or countenance to those that do so, since it is indeed no honour, nor office, unless as it is derived from him, and is more likely, if not more certain, to bring a curse and not a blessing, on such invaders of the Priesthood, and their followers.

¶ If God will be Sanctified by them that draw near unto him, then surely most, by them that draw nearest; by having the office of being *his mouth* unto the People, and *theirs* unto him. And sure it were a great dishonour unto Religion, that all great and publick things, nay every profitable Science and Art, should in all societies be distinguisht, by their proper professors, Ministers or Artists, and only Religion should be in common,

exposed to be bruised by the hard hands of any Mechanicks, and sullied by the rude touch of undiscerning, undistinguisht, unconsecrated Persons. In reason the means should hold some proportion with their end; and therefore the end of this holy office, being divine and supernatural, 'tis reasonable Persons which enter into it, should be able to shew their vocation, mission and ordination; for that the very design of Religion, forces us to a distinction of Persons, and solemn call and ordination, in order to the office and work. And because every one is not fit to approach to God in the publick addresses of his Church; there must in reason be a solemn separation, and ordination, made of those Persons, whose calling peculiarly is holy, and they thereby taught, and obliged to be so. That such Persons, being made higher than the People, by their calling (though our Brethren

thren in nature) may be the instruments of conveying the Peoples Prayers unto God, and Gods blessings unto the People.

Thus it was throughout the World, Jew and Gentile, before *Christ's* time, either pretendedly or really, and if Christian Religion allow otherwise, we must in effect confess, that we have the worst Religion (which is blasphemous dishonour to Christianity) and as false as its greatest infernal enemy: Or that we are the worst of Men, which is intolerable shame to our selves, and therefore to be disowned and detested, in heart and deed.

Let any favourer of these intruders, name if they can, but one true and sound Doctrine, which any one party, dissenting from the Church of *England*, hath recommended to the World, which was not before, sufficiently and solidly, taught and proved, by
lawful

lawful Pastors: But who can number the dangerous errors, which have been multiplied and spread abroad by these dissenters? *Heresies* and *Schismes*, abroad and at home, have invaded the *unity*, *peace* and *prosperity*, of almost all the reformed Churches, to the extream hazard of the Christian Faith, to the introducing Sedition in State, Schisme in Church, darkness and confusion in both. While many pretend to strive for the Truth, how do they darken their own understandings, as well as others, with tumult and clamor, wrath and bitterness, amongst which truth is lost on both sides, as well as Charity? They write, and fight, as they say, for the Truth; but Truth and Love are slain in the quarrel, and press to death, as it were in a throng, whilst they that stand by as neuters, laugh at both.

What good Christian can remember without sorrow and detestation,

restation, the horrid confusions, and dismal effects, in Church and Kingdom, which they have introduced and maintained? The like whereof, if not greater, threatens us daily; if God in his mercy, overcome not our evil with his goodness.

As to their several pretences to piety and holiness; what hinder'd, or yet hinders them, from living as godly, and as holily, with thankfulness and honour, within the Church, to its preservation; as without it, and against it, they pretend to do, to its disturbance, and destruction? A *Surplice* and *Hood*, a *signing* the Child with the *Cross* at Baptisme, a *bowing* to our Lord *Jesus*, when he is named, we have been often told, is what they bring, as their greatest proof, of *superstition* and *idol-worship*; whereas the last, is manifestly no more, than to glorify with the body, or knee at some time, that which is lawful to do at any time;

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to whom God hath commanded us to *bow our souls and bodies*, and that *to the glory of the Father*.

And to think that a *Surplice* is more superstitious, than a *Gown* or other garment, which God hath neither Commanded, nor forbidden, is it self a great *superstition*: Nor can *that*, or the *signing* with the Cross, be with any colour of truth or reason, called *will-worship*; which the Church professeth, she useth not, as any part of Gods Worship, but as an *indifferent*, yet *decent* ceremony; to *signify* and *teach* Man with, not to *Worship* God with; and what is not owned as any *Worship*, cannot surely be called *Will-worship*.

But when all is done, is this all, that must keep us at everlasting difference and separation? Can they strein at such Gnats, or rather startle at such shadows of Dreams in their own phansies, yet swallow such Camels, as *disobedi-*
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ence to lawful superiors in Church and State? The heinous breach of Unity and Charity, peace and order in one and the other, exposing both to the common enemy, first to deride, reproach and despise us, then to undermine and ruine us?

How many *Papists*, how many *Hereticks* of several sorts, yea how many *Atheists*, and scornful *deriders* of all Religion, have these our causeless, obstinate divisions, bred amongst us? And shall not these *dreadful effects* of Schism at length affright us into Unity? *Wo be to them by whom these offences come*; and *wo be to them by whose default* they still continue. *Wo to them* that have so torn the Church in pieces, that now the great things of the Gospel of Christ, which God hath written, with the Pen of a Diamond, or Sun beam, are either neglected, or called in question, while they contend without bowels of pity, mercy or piety;
write

write in gall, and fight in blood; for such things as are at the best, but Hay and Strubble; compared with the precious foundation of our Religion. God grant both us and them, while it is time (if yet it be so) wisdom and grace, to know and follow the *things belonging to our peace*, here and hereafter; and to take Christ's Yoak upon us, and *learn of him*, who was *meek and lowly in heart*, that so we may find *Rest* unto our *Souls*.

And let us do this the rather because what *health* is to the body, or *calmness* to the Sea; such is *peace* and *concord* to a Church and State. But should it be asked of us, as *Joram* did of *Jehu*, *is it peace Jehu*; we must answer now, as he did then; *what peace so long as our rents and divisions, our separatists and dissenters, are so many?*

Our Saviour foresaw and prophesied of these very days in which we live, *inimici domestici*, ones foes shall

shall be they of ones own household: *perditio tua ex te*, Jerusalems sorrows are from her own Sons. What contentions so sharpe and lasting, as those which arise amongst Brethren? The *nearer* the Relation, the *greater* the feude; and the farther off usually from reconciliation: Witness the sad breaches, which too often happen, between persons solemnly conjoynd by the strictest ties, and bonds of amity, above, and before any other. I mean the Married Couple, who might come in, and claim their portion of this eternal Rest; who are presumed to assist each other, in all the great affairs of life; whose joys are or might be doubled, and their sorrows abated, by a mutual bearing of each others good, or adverse fortune; insomuch that when their scene of life is come to an end, and the Curtain drawn, they may lay them down in peace, and change the labour of a weary life, for the joys

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joys of a blessed eternal Rest: But how much otherwise falls it often out, even between these dearest friends? What bitter complainings are frequently heard in our streets, from Persons joyned in holy Wedlock, when but once disaffected to one another? The unruly torrent of dissensions, oft times runs so high, that the Man hates his own flesh, and the Woman makes head against her Husband, and these though sacredly conjoyn'd and made one, become two again, so bitterly divided, that no wholsom words, nor sage counsel, can ever sweeten, or reconcile them.

For prevention of this great unkind mischief, which so often happens amongst us, and so much hinders that Rest and quiet here, that much conduceth to a blessed, endless Rest hereafter; Men should do well wisely to consider, that whoso enters the State of Marriage,
casts

casts a Dye of the greatest contingency, and yet of the greatest concern in the World (next to that of Eternity it self.) *Deliberandum diu, quod statuendum semel.* Men had need consider well of that, which must be resolved on once for all, and must either bring a great and lasting content and happiness, or trouble and misery, as lasting as life it self. A Woman indeed ventures most; for she hath no Sanctuary to retire to, from the sad misfortune of an ill choice; she must dwell upon her sorrow, and hath no appeal from his unkindness, but that of Subjects from Tyrant Princes, Prayers and Tears, and though the Man hath more diversions, (yet when it comes to his turn, to lie under this unremediable sadness) he must return to it again, and whilst he is sitting amongst his Neighbours, he remembers the objection in his bosom, and sighs deeply.

It hath been the unhappy chance of many, who enter the honourable state of Marriage, upon some dishonourable aims or other, to be bound to sorrow and vexation for many years, by the Cords of their Conforts peevish disorder; and the worst of the evil is, they are to thank their own follies, for making no better choice: For God and goodness were less in their thoughts, and had less interest in their choice, than money, to gratify their worldly covetousness; or beauty, their inordinate lust.

Men and Women change their liberty of single life, for a rich fortune, prefer Gold before virtue, and shew themselves to be *less* than money, by valuing it *more* than the wife content, and lasting felicity of their lives: and when they have counted their money and sorrows well over, how willingly would they buy with the loss of all that money, modesty, sweetness of
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conversation, temperance and faithfulness in their Consort.

But they are chained with the fetters they chose, and they are no whit the less chains, nor the easier, for being made of Gold or Silver; but sometimes the worse.

Nor doth he honour Marriage aright, who chooseth it only, or principally for beauty; *Cui sunt eruditi oculi, sed stulta mens; Whose Eyes are judicious, but his soul and thoughts sensually foolish.* A little thread of red and white, is an ill band of Conjugal affections, to tie hearts together, in all conditions till death, since their love is, nor can it be any better, or more durable, than its cause: and they are fond of each other, as long as phansie and health lasts: But sickness, child-bearing, care, time, and any thing almost that destroys a flower, may destroy that love, which at the best is but earthly and sensual.

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He that will find Rest and quiet in his Conjugal State here, must begin it with God and goodness, with wise and virtuous designs. Then is Marriage honourable indeed, when good and fair intentions conduct and manage it. The *preservation* of a Family, the *production* of Children, the *avoyding* of fornication, the *refreshment* of a wise and virtuous society, all these are *honourable ends*. Society was the first designed, *it is not good for Man to be alone*. Children the next, *increase and multiply*. The avoiding Fornication the last; and that will be hardly avoided by Marriage, unless you chuse such a Consort, whom you can love in all conditions, and outward changes. The first, makes Marriage *delightful*; the second, *necessary* to the publick; the third, to this or that particular Person. The first makes the Mans heart *glad*; the second is a *friend* to Families, Cities and Kingdoms; Churches

Churches and Heaven ; the third is an *enemy* to Hell, and an *Antidote* to the chiefest inlet to damnation.

To have a lasting quiet, and sure content in the Conjugal life, it is prudent and useful, that all offences of each other be warily avoided, at the first beginnings especially of their conversation : An infant blossom is quickly blasted, and the love of lately Married Persons is busie and tender, inquisitive and jealous, and apt to take a fright, or alarm, at every unkind word, or carriage : But after the hearts of Man and Wife are endeared to each other, by natural confidence, and experience, trifling accidents cannot disturb their united affections, but will vanish at the sight, and remembrance of weightier obligations ; and so after their having lived in peace, and love, and joy, for a while on Earth, they may meet and rejoyce together in Heaven to all eternity.

That the Married life may prove happy, *Let every one love his Wife as himself*, saith St. Paul. The Husbands power over his Wife, is Fatherly and Friendly, not Magisterial: She that is bound to leave *Father and Mother*, and *Brother*, for thee, is miserably abused, if she find it otherwise. A Mans dominion over his Wife, is like that of his Soul over his body, for which it takes a wife care, and useth it tenderly; and it is often led by its tolerable inclinations and desires, save when they are evil, or dangerously tending to that which is so. The Government is, and ought to be divided, since the Woman also hath Gods Image stampt upon her, and may sometimes assist, and supply her Husbands wisdom. And as to the Family, *si tu Cajus, ego Cajo*, was publicly proclaimed upon the threshold of the Husband, when his Bride first enter'd under his roof; and although there is a just measure

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of obedience, due from the Wife, yet that's scarcely at all expressed, in the Husbands directions in holy Scripture; but all his duty is signified by love, by nourishing and cherishing, by honouring her as the weaker Vessel, by not being *bitter* to her, by dwelling with her according to knowledge. *Myself*, be not *bitter* against her, that's the first and lowest signification of love. A civil Person is never bitter against a stranger, much less a friend that enters his roof, and is secured there by the laws of Hospitality; and he surely is strangely rude, who useth her rudely, that quits all her interest for him: and is besides, as much the same Person, as another can be the same, having the same Religion, Children, and Family, and is fled for protection, as to a Sanctuary, not only to his house, but to his bosom and heart.

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Marcus Aurelius said well, that a wise Man will often admonish his Wife, reprove her seldom, but never lay his hands upon her. *St. Chrysostom* tells us, that an Husband reviling or striking his Wife is, as if a King should use his Viceroy so, from whom most of that reverence and Majesty must needs depart, which at first he put upon him, and the Subjects will pay him the less duty, by how much the rudelier the Prince hath treated him; the loss redounds to the King himself, and the Government will be thereby disordered and ruin'd. He that loves not his Wife and Children, feeds a Lyons, and breeds nothing but fears and sorrows to himself, nor can blessing it self make him happy: All the Commandements of God, injoyning a Man to love his Wife, are but so many invitations to him to be happy himself, and make her, and his Children so. If mutual love be once secured, there
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can be no great danger from any thing else; because such love as makes the Man chaste, keeps the Woman also within the sober bounds of modest chastity.

Obedience is the Womans duty, which though no where expressly enjoined the Man to exact, yet is often commanded the Woman to pay, and the less it is exacted, the better and more kindly is it, when duly paid, both in the sight of God and Man: And this proclaims her humility, and reverend esteem of his Wisdom, and is an acknowledgment of the injunction imposed by God; and though *in sorrow she bring forth Children*, yet with love and joy she may bring them up.

The Womans obedience though largely extended by St. Paul, *as ἐν κυρίῳ, Ephe. 5. 24. In every thing*, yet 'tis limited, by *as Κύριε, as 'tis fit in the Lord, Collos. 3. 18.* The Womans duty obliges her to put on the Ornament of a meek and quiet

quiet Spirit, which is in the sight of God of great price: Sweetness of manners, humble comportment, fair interpretation of all things, that are capable of it, an industrious hand, a silent tongue, a faithful heart, to his Person and Bed, his Purse and Estate.

And that this may be done with cheerfulness, it is one excellent height of Christian Religion, above not only the *Heathens* and *Mahometans*, but the *Mosaical* allowances; that it hath provided for Union between Man and Wife, by forbidding strictly Polygamy, or the having many Wives; and also hath forbidden divorce, except in case of Adultery. By forbidding Polygamy, our Religion hath prevented all those Domestick emulations, which would necessarily almost arise, between a *Leah* and a *Rachael*, though in *Jacob's* Family; a *Sarah* and a *Hagar*, though in *Abraham's* house! The Mans love runs in a fuller stream,

stream, because not divided into many rivolets; and the Womans love and faithfulness is demanded more justly, because it hath an equal proportionable answer, without the provocation of any Corrivall. And then by forbidding divorce upon any pretence, but that of Adultery, it makes peace more necessary, and contention more terrible, seeing if they will not become a mutual comfort, they must always endure that mutual torment, from which they are allowed no refuge. If all this be not enough to settle Domestick peace, turn but your Eyes upon the wildest Creatures, let the Beasts of the field, and the Fowls of the Air, shame us into it: For even the most unfociable hurtful Creatures, keep peace at home, in their own nests and dens. What bloody Tygar is there, that doth not softly and tenderly demean himself over his Female Mate, and young Issue?
What

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What ravenous Kite, doth not joyn with his she partner, in Building his nest, sitting upon the Eggs, feeding his young ones? The Lyon doth not roar at home, nor tear his Lioness, nor devour his Whelps, but maintains peace at home, by his very enmity abroad: The prey of his foreign cruelty, is the common food of his private den. Thus God from Heaven, Men on Earth, the Beasts of the field, and Fowls of the Air, do all teach and instruct Man and Woman how to be happy, and to go by Couples to the Ark of their eternal Rest.

Now this eternal Rest, must not be sought, (because it cannot be found) by a partial obedience, by leaving one sin, and cleaving to another; every Man is not alike inclined to every sin, nor can the pursuit of some pollutions, consist with the prosecution of others; for sins are contrary one to the other, as well as to grace: Nor is there any thing

thing more usual, than for the violent unruly nature of rash Man, to run out of hatred to one extream, into another opposite to it. Superstition dotes, prophane is mad: And how many hating Superstition, turn prophane? Whilst others hating to be prophane, turn Superstitious? Covetousness gathers all, prodigality scatters all; Men usually fall into one extream, whilst they run from another; either they despise prophesying, or think it all in all. To *abhor Idols*, and yet to *commit Sacrilege*; to worship the walls, or else to beat them down; is to drive out one Devil with another. The necessity of cleansing our selves from these enormities, is plainly seen, by those very reproofs, which one sinner gives another contrary to him. How doth the lukewarm or prophane detest the Schismatick and Superstitious? Or how doth the furious Superstitious, or blind Zealot, detest

test the lukewarm or prophane?

How doth the squanderer hate the niggard? And how doth the niggard hate the prodigal? *Let me take my fill of lust*, saith the wanton, *and I will trample upon wealth*: *Let me hug my Mammon*, saith the Miser, *and I will bid defiance to lust*: *Let me wash my hands in the blood of mine enemy*, saith the revengeful, *and I will be content to give freely to them that have not provoked, or injured me*: Thus as the Nations in times of darkness, had each of them their several Idols, which they Worshipped, and neglected others, but all agreed in dishonouring the only true God; so every partial false hearted reformer, hath his bosom darling pollution, which if he may cherish, he can be content to leave the rest; yea be forward and zealous against them, that he may either hide, or satisfie, or get an indulgence in what he affects. But all the virtue in the World, cannot satisfie for
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one willful, habitual pollution, indulgently cherish'd: Yea, that one indulged pollution, proves all the other seeming cleansings to be but counterfeit.

Saul slew many *Amalekites*, but sparing *some*, when God had commanded *all* to the Sword, he forfeited his Kingdom by his hypocrisy; and one of that Nation whom he spared, became afterwards his Executioner: Though it be but one known sin you live in, the sparing of that, shews your hatred against the rest to be falsehearted and hypocritical: For though it be but one, it is contrary to that sincere holiness, which God indispensably requires as his due; though it be but one, it is a reigning one; defiling the purity, defacing the beauty, destroying the peace of an upright conscience; yea though it be but one in actual appearance, yet in seminal virtue it includes many, and may in time be fruitful of

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of many : Thus one sin weakens grace, grieves Gods Spirit, prepares matter and fuel for others. Covetousness and pride beget envy and strife, that, anger ; that, murther. Ambition led *Absalon* to treasonable conspiracy against his Father, that, to open bloody rebellion ; that, to incest ; any one pollution indulged unto, may introduce a whole Legion : And though it be but one, it is a vilifying, and dishonouring of God in all his perfections, for some unsatisfactory, transitory phansy ; and if it be habitually, unrelentingly continued in, will be punished eternally with separation from Gods presence, to endless miseries : And what folly is it, to lose Gods favour, and incur his intolerable, eternal displeasure, for one defiling transitory vanity ? Thus you see he that will enjoy eternal Rest, must cleanse himself from *all pollution*, without deliberate habitual indulgence to any one.

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And that we might not miss of this eternal Rest; the Apostles, the Embassadors of Christ, they woe and intreat us by the kindest compellations, as you may see, 2 Cor. 7. 1. *Dearly beloved: Having these promises, Dearly beloved; let us cleanse our selves from all pollution;* 'Tis a Style you shall hardly find in the Old Testament, unless in the *Canticles*, where Christ woes his Spouse the Church, with all the endearments of kindness and love, although there are sometimes such expressions as contain the same in real effect. But the ordinary stile runs there, with more severity, agreeable to that administration, where the Spirit of *bondage*, was more ordinary, than that of *adoption*: But here in the Gospel, though threats are sometimes intermixed, yet kind intreaties, and condescending invitations, are oftner found; for God most justly expects now, when his Son hath appeared, and

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given his life for us; to *redeem us from all iniquity*, to *purify us and make us zealous of holiness*, that we should not need so many threats to drive us to him, as if he were only our last refuge; but that in the sense of his admirable mercies, we should be drawn with the Cords of a Man, the Bands of Love, and make him our first most acceptable choice. Wherefore we see his first Embassadors that he sent, transcribed the pattern of that humility, and heavenly charity, which he had set them; and make it their humblest, earnest intreaty, that we would be reconciled unto God; that he would be blessed, in suffering them, to turn us from our iniquity; that we would be holy and pure first, and then happy; as if it were rather their happiness, and his that sent them, than theirs to whom they spake so passionately, so humbly, so charitably: *Dearly beloved*, because so dearly beloved of God, that he sent his only
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begotten Son, to buy and reclaim us to purity & holiness, to learn of him, to learn of his messengers, to value our selves at that rate, which he hath valued us at, who thought it an acceptable bargain to him, to lay down his life, with agonies of Soul, and torments of body, rather than suffer us to wallow here in filthy pollutions, which lead to eternal intolerable misery, and not to that eternal Rest, in the Kingdom prepared for the blessed of his Father.

Despise not then the goodness of God, who made you at first, after *his own Image*: Despise not the mercies of Christ the Son of God, who came to take your nature, and die for you: Despise not the Spirit of God, who waits, and longs, for your Sanctification: Despise not those precious promises, which yet are offer'd to all that cleanse and purify themselves; nor those endless intolerable woes, and miseries, which are threatned to all despisers;

He that seeks not this Rest, but walks in the ways of his own heart, 'till he can walk no longer, and thinks to delay from time to time, his faithful conversion, and reformation, 'till he must take Sanctuary at last, in the sighs and groans, sorrows and purposes, of sickness and his death-bed; he that 'till then retained his sins, and now when he knows, or fears at least, that he must die, is sorrowful for having walked contrary to God, and a good conscience, he is in all probability sorrowful only for his danger, which may possibly consist with as great an affection to sinful ways, as in perfect health; for even then, in some circumstances, he would have withstood the greatest temptation; the boldest lust would refuse to be satisfied in the Market, such restraint is no abatement of the affection: He that grieved not, 'till death and hell pressed him hard, and doom was ready to seize upon him,

him, grieved for the *sad consequences* of sin, not for its *baseness* and *disorder*. For a remedy herein, all such Persons, had need to cure themselves of these tormenting fears of death and hell, by a timely, and early repentance; because a late repentance is *seldom* found, and *never* save: And this repentance, which necessarily foregoes remission of sins, can no ways better be obtained, than by constant and fervent prayer: *Ask and ye shall have*, said our Saviour; *The prayer of Faith availeth much*, said St. James. *God is nigh unto all them that call upon him faithfully*: Seek, and ask, and beg, and sue for what you will, by fervent and faithful prayer, by prayer that goes not out of *feigned* lips, and it shall be given you. *Prayer* is the very breath of Gods Spirit, whereby our Soul draws in, and sends forth Gods grace; and its own gracious desires; Prayer, it is our very scaling Ladder, and

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Engin of battery, whereby heaven
is befeiged, and suffers violence:
'Tis our *arrow* by which we pierce
the Clouds, and having gotten au-
dience above, 'tis our *weapon* by
which we *wound* our enemies below:
'Tis the *Rudder*, and *Anchor* which
keeps our Souls *steddy* in many
waters, when many winds and
billows beat upon us: 'Tis the
Compass by which we *Sail* when all
is clouded: 'Tis our *Key*, by which
we *open* Heaven, and *wrestle*
with God; resolving with *Jacob*,
not to part without a *blessing*.

But 'tis not every lazy Prayer,
born in the lips, or at most in the
phanſy, uttered only for fashion
ſake, or to quiet for a while a
galled conſcience: No, it is the
Prayer of a righteous Man (though
a Man of infirmities with others)
when fervent, *that availeth much*;
ſo much, that it hath *ſhut*, and
opened Heaven, made the Sun *ſtand*
ſtill, and go *back*. Though the
Person

Person be righteous, if the Prayer be not fervent, God hath no regard to it; no reason to hear and consider that Prayer, which he himself (that makes it) scarce hears and considers.

Great reason then have all to watch and to pray, to *make our calling and election sure*, and wisely in time to provide, whilst the day of Salvation lasts, that our labours here, may terminate, and end in eternal Rest; because we know not how short our time is. *All flesh is grass*, said the Prophet Isaiah, 40. 6. *And all the goodliness thereof is as the flowers of the field: The grass withereth, the flowers fadeth away, because the Spirit of the Lord bloweth upon it, surely the people is as grass; for as the grass, how green and flourishing soever it seems, yet it sprang from the Earth, and shortly after beasts devour it, or winds blast it, and if it come to last out its full time, even then the Sythe comes to*

cut it down: So is Mans life, with all its fresh seeming contentments, at the mercy even of every Creature; Fire and Water, Air and Sicknes, Famine and the Sword, and what not almost? And though he escape all sad accidents, and casualties, to the utmost length of Mans Age, yet there is a natural Syth of Gods decree, and Mans inward corruption, that will not fail to cut him down: No Age, no condition, can be exempted by any art, by any means from the stroak of death. Every Age hath proper to it self some posterns, some out-lets of death, besides those numberless open gates through which thousands yearly pass.

The bud is blasted as soon as the blown Rose; the Lamb comes to the shambles, as well as the grown Sheep; Death looks not at Mens Estates, or Degree, or Age; it comes not to the Church book to summon them by that; the Womb,
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the Cradle, protects not many; Infants die in both we know: And the Jews Proverb is daily fulfilled, in Golgotha are skulls of all sizes: Childhood is so tender, and yet so unwary of running into harms way, that Parents Eyes, and Nurfes Arms, are scarce sufficient to keep one Child, from strange and early calamities, and death it self; unless a guardian Angel be granted it, to watch its very playings and sleepings, eatings and drinkings.

The more uncertainty, and instability we find here in things below, the less ought we to rely and trust in any Creature, and so much the more ought we to put our trust in God. The very unfaithfulness of all things else, should renew and confirm our faithfulness to God, who makes sickness and death, become life and health, by removing the vail of flesh, which intercepts the light, and sight of the fountain of life, and gives an
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immediate access to him ; in whom alone this eternal Rest is to be found.

It is the honour and triumph of true Religion , that having chosen God for its Rest , it cannot be bereaved , or defeated of its choise , by any calamities whatsoever of this life. It lifts up the Soul, above all the winds and storms of this uncertain, transitory world ; and fixes the heart upon that eternal fountain of joy , and rest and happiness, where there is no variable-ness, nor shadow of turning.

Wish, and desire, and love, whatsoever you please besides God : Put your trust in any thing less , or lower than him ; and you are not only sure , that your love will be turned into hatred , your liking into loathing , your trust into despair, when death comes ; but even while life, and health lasts , you are at uncertainties, tossed perpetually betwixt the ebbs and flows of chance,

chance, 'twixt hopes and fears, like an unstable wave of the Sea, or hanging like a doubtful Meteor in the Air; whilst the humble, patient Christian, that trusts in God, and takes him for his Rest, and exceeding great reward, waiting on him, as his all-sufficient shield (with resignation) for life or death; Contented to *live*, but willing to *die*, and to *be with Christ*; he is the only fixt Star in this lower firmament: His feet stand fast, be the pavement never so slippery.

In the term of Mans life, there is a vicissitude of good and evil, a mixture of labour and rest, joy and sorrow; there is a *seed-time*, and an *harvest*; a *sowing in tears*, and *reaping in joy*; He that now goeth on his way *weeping*, and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him: But we may not expect Summer in the Winter season, an harbour in the main Ocean; our
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portion before we are of Age, a reaping in joy 'till we have sown in tears: The Traveller cannot think to find home in his Inn, nor Heaven upon Earth. The Children of *Israel* had the *Wilderness*, and the *Red-Sea* to pass through, before they could arrive at the Land of *Canaan*, the place of their Rest. They were all labourers that were sent into the Vineyard, and could not expect their Penny, 'till the day, and their work was done; let us therefore pray the Lord of the Harvest, that our Labour and Travel, may happily be turned at last into ease and Rest; that when the six days of our life are at an end, we may cease from our works, as God did from his; and enjoy with him an everlasting *Sabboth* of eternal Rest.

And the rather is this Rest hereafter, to be laboured for now; because whilst we are here upon Earth, we have nothing pure and unmixed; our very joys are mingled with sorrow;

forrow; and *Solomon* tells us, even in *laughter*, the heart is *sad*: Expences here wait upon honour; care of Education goes along with the blessing of Children; and our most comfortable hopes, are mixt with perplexing fears: But when we come to Rest in the holy City, that City which is above; we shall have a perpetual day without night, light without the Sun: Our hunger shall be satisfied without food; No need of Clothing there to cover our shame (for shame and sin shall cease together) then all sad doubtings, what shall be our condition and state hereafter, shall vanish away, and we shall agree together with one heart and mind, to sing *Hallelujahs*, and perpetual Prayers to God in the highest. There will be no dissenters there, no seperatists, to break or interrupt that harmonious everlasting concord.

What wise Man then, will set his heart upon the World, when
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all things in it are but for so short an abode, so unstable and so unsatisfactory; and not rather on that abiding City above, where the joys and pleasures are durable and eternal? Christians of all others ought to remember what *St. Paul* saith, *Heb. 13. 14.* *Here we have no abiding City, but we seek one to come:* Our very profession exposeth us to all affliction, and obliges us to live as strangers and pilgrims upon Earth: What is *Canaan* or *Jerusalem* below; to that above, whereof the other was but a Type? Things that are seen and perceptible by any bodily Eye are temporal; transitory, subject to changes every day, and sure to be abolished at length; they will be taken from us, or we from them, when death comes (which may come every day) and therefore not worthy to be looked upon by such an immortal Soul or Spirit, as constitutes Man; which being made for eternity, cannot

cannot be satisfied with ought that is temporal, how long soever it may abide, much less when 'tis sure to continue no longer as to us, than this uncertain short life; and therefore in respect of our own, and the Worlds end, we may be truly said to have no *abiding City here*, and are therefore the more carefully to seek and expect our eternal Rest and habitation from above.

While the World continues, and we in it, we have no continuing City here, because neither habitation nor goods, health nor wealth, honours nor pleasures, or any contentment is, or can be assured us for our lives: How many Villages, Towns and Cities, have Fires and Earthquakes and Wars destroyed? How many Kingdoms and Commonwealths, have civil disorders, and foreign invasions overthrown? Or rather what one in any Nation have they not? The Histories or Records
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of all Ages, all places (besides the infallible Oracles of God which we have in our hands) will give us a full induction and proof of this truth. This Island wherein we live, hath given us not only many Historical, but experimental sensible proofs, that from the King to the meanest Subject, we have no continuing City here, nor settled Rest and true happiness.

But besides these publick revolutions, vicissitudes and changes, every Family, every private Person lies continually exposed to casualties, to variety of sickness invading their health, variety of molestations from those above them, from those below them, from those about them, and also from their own follies, lusts and passions, from within them; in so much that whatsoever Men fix their hearts upon in this World, to take their greatest contentment in, they cannot be sure on reasonable grounds,

grounds; that it shall continue with them one year longer.

The felicity and satisfactory happiness of this City above, in which this eternal Rest is to be found, ought to be valued so much the more, because St. Paul tells us; *1 Cor. 2. 9. That Eye hath not seen, nor Ear heard, nor hath entered into the heart of Man to conceive, the fullness of those good things which God hath prepared for those that love him.*

A grateful and pleasant taste of these good things, God affords the Souls of the faithful here in this life; how transcendently then, unutterable and unconceivable will be the full fruition of all that, which the Gospel reveals to us but as in a glass, when enjoy'd to the height in the highest Heavens, through all eternity, when we shall see God as he is with everlasting, overflowing satisfaction to all the faculties of the Soul? The Eye of Man hath seen here admirable things in Art

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and Nature; the Ear hath heard, and the Tongue hath tasted delicious things; and Mans heart can conceive much more than Art or Nature could ever present our senses with. The very pleasure of natural knowledge in the judgment of Persons exercised therein, exceeds whatsoever sensuality, vain glory or covetousness pursues or enjoys; and yet the *knowledge and love of God in Christ*, incomparably surpasses, *St. Paul* tells us, whatsoever the heart of the natural Man (advanced to the height) can conceive as pleasant or delightful to it. How much more doth this City to come, and its endless unconceivable pleasures, where this everlasting Rest is to be had, exceed even our expressions and conceptions when they are at the highest?

If God hath provided such good things for Mankind here below, in this World, which was not made for the place of our happiness, but only

only to give us a transitory glimpse, of his infinit wisdom, power and goodness, and to draw our hearts after the Author of what we see; if he hath built this inferior World or City, which hath no foundations in comparison of those to come, with so much wisdom, power and bounty, and made such glorious Heavens as shine it forth to our admiration, and enamel'd it with such variety of pleasures, as even the best find it a matter of difficulty to part therewith; and yet God never intended when he built it, that it should continue long: If there hath been so much cost of accurate contrivance, and mighty bounty, laid out on that which was to last but for a time, what think we, must be the riches, beauty and glory of that City, which he intended should endure to all eternity? Surely this World where we now live, is but as some out-houses, to that Heavenly Palace, an *epitaph*.

as *St. Paul* saith, a *work-house*, a place for Labour and Travel, before we come to our resting place, that *βελωνίον*, or *place of rewards*, as he calls Heaven. This is but a place to fit our selves in for the City above; a place it is wherein the greatest part of its inhabitants, have dishonour'd their maker, and him that made the World, by preferring its transitory pleasures before him; disorder'd themselves, injured their brethren, and thereby fitted themselves for that *καταστήριον*, that Hell, or place of everlasting punishment. And if the most wise and holy God, who made this World, and knew when he made it, that it might, and would be so abused, yet so bespangled its roof with Stars, Sun and Planets, and laid its flowery foundation so pleasantly, fragrantly, fruitfully and usefully; certainly that City which he hath erected for none but his beloved Servants to live in to all eternity,

eternity, must vastly surpass this in glory: And because we can hardly conceive of invisible future good things, but by some resemblance to present and visible, and Men are of several tempers, apprehensions and desires; the Scriptures condescend thereto, and strive to express the next lifes happiness, in all the variety of several notions which either sense, phansy or reason can desire.

The voluptuous seek for pleasure and mirth; if they will have it, let them set their hearts and affections on him that made them and redeemed them, that he might sanctify them and bring them to these delights they seek in him, they shall find when enter'd the City above, a feast of new refined Wines, a feast of Marrow and all delicacies, the joy of Harvest, and of those that divide the spoil of their enemies. They shall find a celestial Paradice or *Eden* of God,

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whereof that which was made for *Adam* and his posterity, continuing innocent, was but a transitory imperfect Map. There is the hidden Manna, hidden here but revealed there; a new Song always Sung, a Garden of Lillies and Roses which never die, and whose fragrant scent never decays.

The ambitious Mans heart is set on honour and glory, but if he will set his heart on God, and that honour which comes from him, in him he shall not fail to find a Kingdom of glory and immortality, a Crown of righteousness, whose weight is exceeding and eternal, for his having preferred the God that made him, before the empty false hearted honours, which come to tempt him from his duty of humility, goodness and holiness.

The covetous Mans heart is set on riches; but if he will set his heart on God, in him he shall find everlasting Treasure; Mansions
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that fail not, able to satisfy the utmost desires of him that possesses them, either for duration or abundance: A City whose Walls and Gates are full of all manner of precious stones, an *Inheritance*, as St. Peter describes it, *incorruptible and undefiled, that fades not away*, 1 Pet. 1. 4. What ever we can inherit here is Subject to some, nay all of these; Corruption, defilement, and fading away, both we and it. The substance is embased and soiled, by some bad thing coming to it from without. All things in their best Estate, lose their luster, and fade away: One Mans inheritance corrupts, by another Mans unthriftiness, and is purchased by another, another's escheated or confiscated.

We are weary here and then we Rest, and are quickly as weary of our Rest as of our weariness. The Creatures fail and tire, and disappoint us, that we should not

set up our Rest in them, or in any inheritance here below, but be chased, and forced to seek our Rest in God; with whom there is an inheritance laid up for us, in danger of none of all these; uncorrupt, that shall hold its being, and none can disseize us of it; undefiled, never embased by any mixture, and we our selves become undefiled, uncorrupt and unfading too, and what can the covetous in his largest thoughts desire more.

We have, or may have a natural certainty, by light of reason, that there is another future State, a life of Rest and joy, after labour and sorrow here. The Soul of Man which is a Spirit, whose operations are not only far above, what any body or matter is capable of, but can overrule and contradict, whatever the body most vehemently inclines to, embrace poverty, reproach, and death, with peace and joy.

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Since for certain, by light of reason, there is a God that made the World, and governs the World, and hath obliged Mankind by notions imprinted in his Soul, to piety and righteousness, charity and temperance, and yet hath left him a liberty to chuse or refuse; that he may be rewarded for chusing good, and punished for the contrary: And since many chuse the ways of sin, who are not punished in this World; and many chuse the ways of virtue, who are not rewarded in this life; it follows by necessary consequence of reason, from the justness and holiness and goodness of God, that there must be another future life, wherein the prosperous wickedness of sinners shall be punished; the labours and sufferings of godly, righteous, temperate, charitable persons, abundantly rewarded.

All this the very Heathens many of them, have expressly owned, and fairly proved, by their general
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acknowledgement, that 'twere better to suffer the loss of life, and all its comforts, than to live in the practice of hainous vice, which could not be true, if there were no other life after this: And surely the notions of good and evil, being so deeply interwoven with Mens Souls, that the consciences of those who chuse, and act that which is evil, though never so secretly, and so succesfully, reproach them with the guilt of it, and terrify them with the apprehensions of future punishment: And the consciences of those who chuse and act that which is good, though never so much reproached and afflicted for so doing, cheers and comforts them with joyful hopes, and expectations of some future reward. The Souls and Consciences of Men being so deeply stamped with this, by him that made them, that no evasions, or arts of hypocrisy, or subtile wickedness, can blot it out;
it

it necessarily follows, as necessarily, and as surely, as that the reason and conscience of Man was not made in vain, nor given him to make him the most abused, deluded, miserable Creature in the World; even in that, which is the very dignity, and excellency of his nature; that there must be a life, wherein these notions and apprehensions, so natural and so general, must be verified. Thus far Reason by natural light may enable, and hath in effect empowered many to believe, that there is a resting place for the virtuous, not to be found here but hereafter; *Commorandi locum natura nobis, non habitandi domicilium dedit*: No abiding City here, but one to come: Heaven is the proper Country for Mans Soul, which came from thence inspir'd by God, *Divina quedam particula auræ*; and thither tends.

But because this light is obscure and imperfect, compared with that of Revelation; therefore the main
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irrefragable evidence , both that there is another state to come, and of its transcendent happiness, blessed Rest and tranquility, as to Soul and body , is to be fetcht from the *holy Oracles*, and there we have it indeed, as fully and as cleerly revealed , as this our Mortality is capable of ; proved by all the demonstrations of the Spirit , which attentive reason can desire.

For, there we have the Son of God *descending* from Heaven , to take our *Nature*, and in that nature to teach and exemplify , the only way that leads thither, and purchase our admission to it, (to this Crown of life, to this resting place, to this City to come) by his *death*; thereby procuring for us an *inheritance* incomparably more worthy , than all our *labours* and *sufferings* here can come to. This Rest is not allotted for sluggards, drowsy, slothful Persons , who squander away their precious hours in earthly trifles, and
think

think not this glorious eternal City, and Rest there, which Christ hath bought with his own blood, worth their seeking, untill they have nothing else to seek: Yea, when this eternal Rest is offered them, by Gods preventing grace, have no heart to give him his price, when the price is only to part with that which is vain and temporal, for that which is satisfactory and eternal.

The way to this Rest, saith our Lord, is *streight* and *narrow*, through temptations without, and corruptions within, and therefore cannot be found but by those that seek it, with attentive heed. God indeed seeks us first, shews us this City where this happiness and Rest is to be found, and the way to it, invites and enables us to obtain it, by walking in *holiness*, and *righteousness*, which qualify us for it. Even the things of this transitory life here below, its riches and honours (such
as

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as they are) are seldom attained but by diligent seeking; and can we think this heavenly inheritance, with all its joys, and riches, and honours, should be attained without a constant studious diligence? And the more we labour and suffer here, the more sweet and pleasant will be our Rest when it comes. *Grata quies fessis*, Rest we know is welcome to the weary Traveller: And now, Courteous Reader, I have by this time possibly wearied; and tired thee out, in a long and tedious walk; but it was, only the better to fit and prepare thee for an happy, seasonable and lasting Rest, that I have thus carried thee through a rough unbeaten path (the path of *Faith, Hope, and Charity, Meekness, Patience, Temperance, Humility, Chastity and Obedience*;) all which come, but as so many faithful guides, safely to conduct thee to the gates of Heaven; and give thee even in this life, by anticipation,

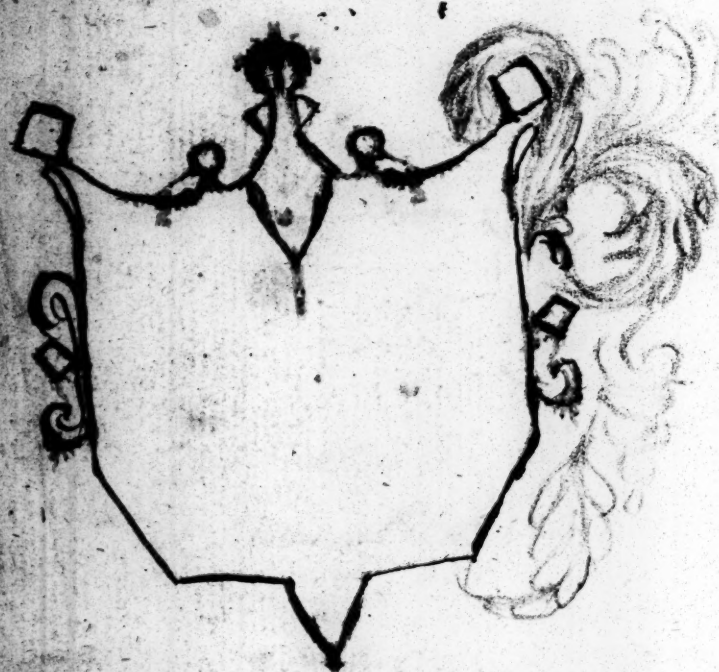
tion, a tast of the joys of that
other, even of that place, where
Saints and Angels shall be thy
Companions, and where thou
shalt see God Face to Face, who
is Wisdom, Purity, Holiness; and
all perfections. I cannot leave
thee better, than where thou
hast so near an approach to this
glorious prospect of eternal Rest:
Only one thing I have, at parting,
to remind thee of, viz. Go ye
curst into everlasting fire, or
Come ye blessed inherit the King-
dom; one of these two must be
thy doom, and the final sentence
of all flesh: Let it therefore be
thy Wisdom as well as Duty,
to chuse that better part, which
can never be taken from thee,
to chuse God and eternal life,
before riches and honours and
pleasures, and all that this World
can give: And to prefer an eter-
nal boundless good, before un-
certain transitory vanities; sure
to

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to end in eternal sorrow; that
so thy toilsom weary Travel here,
may have its accomplishment in
eternal Rest hereafter. Amen,
Amen, Amen.

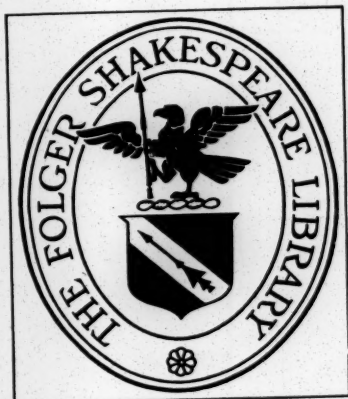
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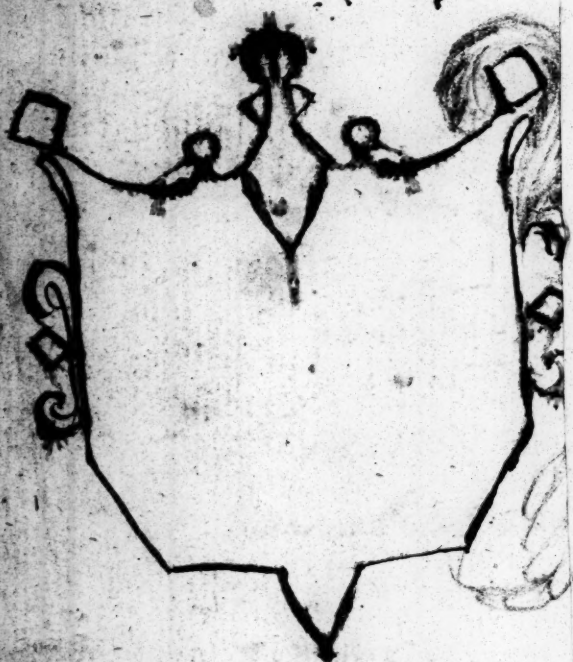
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that in to back
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But ounded
stand F I N I S.
For luxury is
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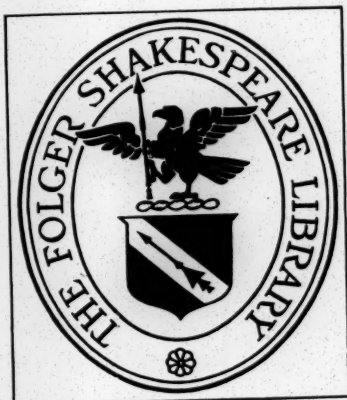
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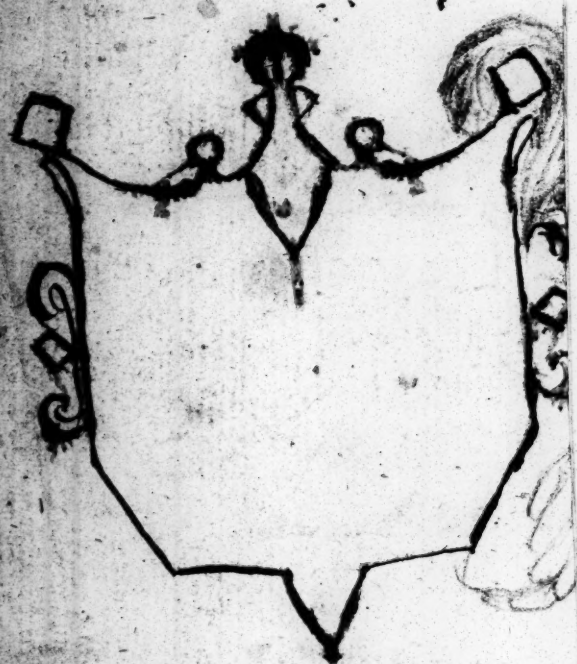




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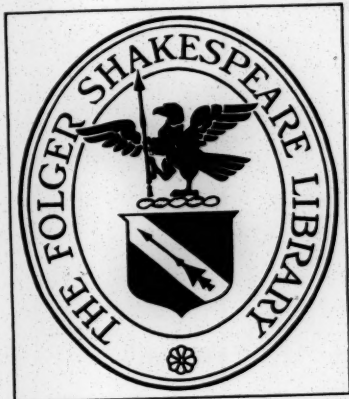
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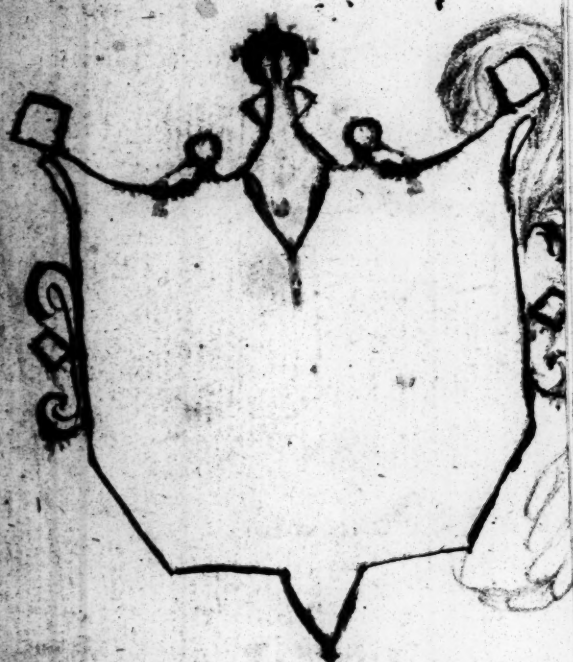




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